



TRUE STORIES OF THE STRANGE AND UNKNOWN

June 1973 50¢

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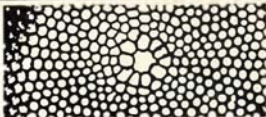
## The Woman Who Was Pharaoh

OF ALL the rulers of ancient Egypt, Hatshepsut—who reigned almost 3500 years ago—remains the most mysterious. As the queen who assumed not only the power and duties of Pharaoh but the outward appearance as well, she is a unique figure in the history of women who were not content with their station in life.

She was the daughter of Thutmose I and married her half-brother Thutmose II. On her husband's death in 1504 B.C. the Two Lands came under her control for Thutmose III, the successor to the throne was only a boy.

In the beginning of her reign she contented herself with the position of co-ruler and regent, only later assuming the title of king and donning masculine garb . . .

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# I See by the Papers

## QUOTE OF THE MONTH

. . . An ethic, biologically, is a limitation on freedom of action in the struggle for existence. An ethic, philosophically, is a differentiation of social from antisocial conduct. These are two definitions of one thing. The thing has its origin in the tendency of interdependent individuals or societies to evolve modes of cooperation. The biologist calls these symbioses. Man elaborated certain symbioses called politics and economics. Like their simpler biological antecedents, they enable individuals or groups to exploit each other in an orderly way. . . .

—Aldo Leopold  
in *The Conservation Ethic*

**I**N THE PAST in this column we have expressed concern about overpopulating and plundering the resources of our planet Earth. Now it is time—in a somewhat unFert-like rally—to examine what we believe to be the greatest challenge facing our modern industrial civilization, the energy crisis.

I go back to the days when the electrical supply in my small Wisconsin hometown was powered by one small river held



Curtis  
Feller

back by one small dam. In emergencies a creaky coal-powered steam plant took over. Later a more modern generating plant was built but in recent years even that has been abandoned because power produced in enormous quantities by giant coal-burning plants is cheaper than that produced by the river—even though the waterpower itself is free.

Now we are encouraged to do everything electrically, including heating our homes.

In a sense the coal that is dug out of the ground for use by the Wisconsin Electric Company and Commonwealth Edison is transported over power lines into our homes. And the world has grown immeasurably richer since I was a boy throwing chunk wood into the family furnace and building morning fires in the kitchen range. The reason for this wealth is energy. We have harnessed

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enormous amounts of energy to  
machines which have become our  
mechanical slaves — replacing  
the human slaves of the great  
civilized epochs of the past.

I think this is all to the good.  
Surely, we all prefer mechanical  
slaves to human slaves.



## FUTURE WITHOUT ENERGY

**B**UT NOW we face an energy  
crisis which has both short  
and long run implications. In the  
short run it has serious implica-  
tions for America. In the long  
run it has serious implications  
for the world.

If we do not solve our short run  
crisis we are going to lose our  
balance of payments battle; our  
travel overseas and purchases  
from overseas will be drastically  
curtailed with the exception of  
the purchase of oil. The oil-rich  
Middle East countries, which al-  
ready have billions of American  
dollars (enabling them to specu-  
late with our currency) will end  
up not only with many more of  
our dollars but with substantial  
ownership of America itself.

If we do not solve the long run  
crisis our hard-won and comfort-  
able wealth will be dispersed to  
the winds and we will be reduced  
to a poverty level with what we  
are pleased to call our modern  
civilization destroyed.







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**I** AM NOT inventing this crisis. Many thousands of northern homes were short of petroleum to heat their homes this winter. Part of this crisis was manufactured by Washington because this administration—and previous administrations—have maintained an oil import quota system to enrich the already enormously rich oil companies in our own country.

In considering the present problem I propose to take a strictly nationalistic American viewpoint. Our present program has been called a "drain America first" policy. I draw on the words of S. David Freeman, former chief of energy policy in the White House Office of Science and Technology and currently directing a Ford Foundation study of our policies.

Freeman says that this past winter's energy crisis could have been averted "with a stroke of the President's pen." He deplores present government plans which he fears will "serve as a smoke screen for a massive exercise in picking the pocket of the American consumer to the tune of billions of dollars a year."

These plans, as he sees them, are to boost our own production of oil, natural gas and coal. This will be done by continuing to limit the quantities of cheaper petroleum from abroad, by decontrolling natural gas prices and

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**BACK AT THE RANCH . . .**

**H**AVING delivered ourselves of this diatribe, let's go on to another. Those innocents who



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believe that the Soviet Union is more open than the United States on occult and psychic matters should be aware of the controversy on yoga that is going on there, according to a dispatch by Theodore Shabad in the *New York Times*.

For reasons of proximity, if no other, the Soviet ought to be receptive to yoga. The Soviet people with Asiatic backgrounds certainly are aware of yoga and we have seen a book on Caucasian yoga which must have circulated widely in Russia at one time.

However, the newspaper *Sovetsky Sport* condemns hatha-yoga and reports that a meeting of athletic officials denounced yoga on the grounds that "it does nothing to promote the development of active working people and is based on an idealistic philosophy full of mysticism."

Widespread interest in yoga in the Soviet Union appears to be only about four years old, according to Shabad. Private translations of foreign yoga manuals are said to be passed along and the Sunday supplement *Nedelnye* recently published a favorable article by Ashok Thaker, an Indian physician trained in the Soviet Union.

This article was attacked by a Soviet physician, Dr. A. Avdykovich, who called for a broad



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anti-yoga campaign and insisted that the system was not suitable to Soviet life, character or climate.



AND IN MIAMI . . .

**S**ILAHAD SEEMS to be expecting an official Soviet campaign against yoga. But it could hardly be more repressive than an ordinance against "fortune-tellers" passed in Miami, Fla.,

last November which is so broad it seems to forbid even ESP experiments conducted in private homes, according to Brad Steiger's Notebook.

The ordinance was designed to crack down on unscrupulous "fortune-tellers" but in actuality forbids clairvoyance, astrology, palmistry, phrenology, character reading, mind reading and mental healing. Apparently church-going will still be permitted!

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Mayor Jack Orr, according to Steiger, is dismayed at the broad interpretation given to the ordinance and asked Dade County Attorney Stuart Simon to soften it somewhat. Instead Simon has seized on the matter gleefully and apparently plans to prosecute everyone in sight. The only modification he made was to eliminate astrology from the list of crimes.

You'd better not try to hold a center in Miami, Fla., U.S.A.



## A LOOK AT OURSELVES

RICHARD Philbrick, religion editor of the *Chicago Tribune*, recently commented on the ideas propounded by Prof. Charles Glock, a University of California sociologist, as to why some people turn to the occult. According to Philbrick, Glock believes many persons reason like this:

"If I pray to God and He answers, all I will receive is what I deserve. But the spooks may give me what I want. Besides, bargaining with God is out and I may be able to make a deal with the gremlins or what have you."

The people who believe that the stars or psychic forces will give them a better break than God — as well as those who do believe in God — are classified by Glock as in the "fated mode." He estimates they make up 35 percent of the persons he questioned.

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Those persons who don't believe  
some kind of fate is shaping their  
lives but believe they are pri-  
marily or exclusively in control  
of their own destinies are in the  
"Horatio Alger mode," by Glock's  
definition. They make up 38 per-  
cent of the people Glock inter-  
viewed.

Persons who look to the natu-  
ral and social sciences for fore-  
casts of their futures make up 17  
percent of the questioned and are  
in the "scientific mode."

These three classifications only  
add up to 55 percent and Glock  
assigns a proportion of the re-  
mainder to the "new conscious-  
ness mode" — those searching for  
"new ways to express reality."

Philbrick concludes that if  
Glock's sample is representative  
of all Americans, only about a  
third of us (at most) believe  
God is deciding our fate and may-  
be 20 percent of us prefer to  
believe that some form of psychic  
force really is in charge. He pic-  
tures "a large number of wretch-  
edly lonely people so laden with  
guilt they dare not trust God to  
view their burdens with mercy,  
of people so timid that a gremlin,  
small and folkloric, seems more ap-  
proachable than Almighty God."

Personally, we wonder about  
Philbrick's conclusions. We've  
never happened to encounter a  
gremlin in a seance and don't  
offhand know anyone who has.



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Perhaps he should define grem-  
lin?



### ANOTHER WEeping ICON

**T**HE TINY Gulf Coast village  
of Tarpon Springs, Fla.,  
boasts a weeping oil painting  
of St. Nicholas, patron saint of  
seamen, reports Associated Press.  
Sporadically over the last two  
years unexplained drops of wa-  
ter have appeared on the face  
of the glass-enclosed icon in St.  
Nicholas Church. The streaks of  
moisture were first noticed by a  
cleaning woman just before  
Christmas two years ago and  
then it was noticed the drops of  
fluid appeared only after sun-  
down.

"It's been perplexing us since  
it started," remarked the Rev.  
Elias Kalaristos, pastor of the  
Greek Orthodox congregation.  
He explained that the moisture  
collects on the forehead of the  
image and flows down the cheeks  
giving the appearance of tears.  
The droplets also fall on the left  
hand — which holds a Bible.

The tears were noticed occa-  
sionally during the following  
months until November 7, 1971,  
the eve of a feast day. Then the  
phenomenon ceased and Kala-  
ristos thought it had ended. But  
the tears broke out anew during  
a funeral service a year later.  
Now devout Greek Orthodox



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to an increased awareness of the largely untapped resources concealed beneath the threshold of our waking selves. The author describes a method by means of which these subduing powers may be stimulated to enhance our sensory experiences, expand our consciousness and lead us to a fuller realization of human potential than is possible by other, less scientific systems.

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worshippers stand in line to light vigil candles before the icon.

Thus far no normal explanation for the tears has been found.



### MARS MAPPED

**P**UBLICATION of a map of the planet Mars by the United States Geological Survey's Center of Astrogeology in Flagstaff, Ariz., graphically points up how far our knowledge of the red planet has come since Italian astronomer Schiaparelli reported seeing its "canals" in 1877. (The "canals" generally are believed to be optical illusions resulting from the inadequate telescopes of Schiaparelli's day.) The numerous photos taken during our Mariner flights made possible the detailed map at the scale of one inch to 450 miles.

A prominent feature on the new map is Nix Olympica which Mariner 9 proved was a volcanic mountain. It tapers from 300 miles wide at the base to 40 miles at the crater rim nearly 18½ miles up. Three smaller volcanoes lie southeast of Nix Olympica. Stretching eastward from the volcanoes is an enormous rift valley, a canyon nearly 2500 miles long, almost one-fourth the circumference of Mars. Mariner's ultraviolet instruments measured the chasm depth at nearly 20,000 feet.

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Contrasting with these rugged features are circular flatlands and broad plains. Five of the latter have been identified by NASA scientists as possible landing sites for the two Viking spacecraft to be sent to Mars in the summer of 1976. NASA scientists have concentrated their attention on a broad band adjacent to the Martian equator where the sunlight is brighter and the temperatures higher. They believe that chances for finding biological activity are greatest there, explains Dr. Ichiaque Rasool, deputy director of NASA's planetary programs.



### THE FARTHER REACHES

**A** LONG WITH these enormous strides in understanding our solar system and the universe our advanced technology also has presented us with further mysteries to solve. In September 1972, for instance, four gigantic explosions occurred at the edges of the Milky Way, the galaxy (or star system) of which the earth's sun is a part. The blasts are unprecedented in astronomical history, both in intensity and in nearness to our solar system. Dr. Philip C. Gregory of Toronto's Algonquin Radio Observatory discovered the first blast by chance on September 2. Gregory is inter-

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same general vicinity fluctuating in a cycle of 288 minutes. The X-rays might be due to an object "about the size of a star" that "probably is spinning once every 288 minutes," speculates science writer Walter Sullivan in *The New York Times*. But some astronomers question whether the X-rays and the explosions of radio emission necessarily come from the same source. Clearly there is much we don't as yet know about our universe.



### GHOSTLY LAWBREAKER

**PATROLMAN** Craig Roberts, 25, of the Tulsa, Okla., police serves on the tactical unit and "is really burglar-conscious," reports the *Tulsa Daily World*. Furthermore, his wife Rita, 25, assists citizens who come to the city prosecutor's office to file charges against other citizens. But both are baffled over what to do about whoever keeps opening the windows in their sun-room and walks up and down their stairs at night.

"I don't think trespassing would stick," jokes Mrs. Roberts, "because he was apparently there before we were. Breaking and entering wouldn't work because I don't think he has to worry about getting through closed doors." Phil Mullins, who interviewed the couple



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for the World, also pointed out the difficulty of serving a subpoena on the invisible intruder.

The Robertses moved into the house in downtown Tulsa in March 1972. During spring showers several items left in the second-story sun-room were ruined by water coming in the open windows. Rita scolded her husband for leaving the windows open but he denied responsibility. The couple didn't think of a ghost until one day they both saw that the windows were securely closed and went downstairs only to find them open when they returned later.

Craig Roberts dabbles in oil painting and stores his paintings in the sun-room until they dry. During the summer the odor of oil paint became rather oppressive and Mrs. Roberts found the windows open nearly every time she entered the room. "I wore a path walking back and forth to the sun-room," she complains.

During a two-month spell when Craig was too occupied to paint the ghost apparently decided to take up the hobby himself. The Robertses would find the paints and brushes rearranged and several times they discovered dirty brushes soaking in the solvent. But no artwork by the strange guest ever turned up.

One night in November 1972 the couple were both in bed

when they heard footsteps on the stairs. Craig got out of bed, seized his revolver and took after the "burglar." He followed the footsteps down the stairs, around the living room and back up the stairs to the sun-room without seeing a living soul.

The couple doesn't know what, if anything, they can do about their houseguest. Rita said resignedly, "I guess we'll just have to stick it out with him, unless he turns into an art critic."



#### POLTERGEIST CHASING

**N**O WORD yet as to whether the Detroit family has "solved" their mystery—but it seems ironic that the foremost investigator of such disturbances has had to curtail his activities due to financial problems.

I am referring of course to William Roll of the Psychical Research Foundation of Durham, N.C. David Techler mentioned the financial plight of the P.R.F. in his January 1973 "New Books" column. I can only add my own voice to urge that *Fare* readers come to the aid of the Psychical Research Foundation (Duke Station, Durham, N.C. 27706).



#### A PHOTO OF NESSIE?

**E**ARLY IN November a team of American and British scientists released photos and sonar

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graphs of what they say is a 30-foot-long amphibious animal they tracked in Loch Ness.

Robert H. Rines, president of the Academy of Applied Science and a member of the team, said their records show "something big that needs explaining."

The sonar graphs show one or two creatures 20 to 30 feet long.

Four photographs taken under water show what appears to be an appendage perhaps 10 feet long with an enlarged "flipper" at the end measuring six to eight feet by two to four feet.

John A. Peters, reptile authority at the Smithsonian Institution, said that the appendage seems "to have the shape of a palmate newt." Newts are lizard-like amphibians about two feet long.

However, Tom Hesser, a scientist with the Florida Central and Southern Flood Control District, said that the appendage looks "astoundingly like the front flipper of a large manatee." Manatees, also known as sea cows, are mammals which seldom come farther north than Florida but they can be 18 to 24 feet long. However, there was a northern animal called the Stellar sea cow, popularly believed to be extinct since 1917. Occasional reports of such animals still are received from the Arctic. Is Loch Ness harboring a shy Stellar sea cow?

—Curtis Fuller.

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**N**O FORM of psychic phenomena is more exciting to me than divination by means of candle wax. The only equipment needed for this art besides a candle is a baking pan about eight by 12 inches filled with water. I prefer to divine in a dimly-lit room in order to have

ask a question or make a wish. Then the candle is tilted slightly so that drops of the wax fall onto the surface of the water in the pan. The drops solidify into tiny spheres about one-eighth inch in diameter and float on the surface of the water. The first drops will go straight to the edges of

## *Tell Your Fortune with* **DROPS OF WAX**

*By James R. Cole*

the proper atmosphere.

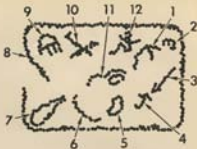
You may use any variety of candle and a candle of any color except black (black has excessively low, negative vibrations). I most often use a white candle as my readings are fairly general and comprehensive. But when divining for information concerning a violently unhappy romance I employ a red candle; when dealing with severe financial problems I use a green candle and when seeking information relative to business matters, a yellow candle.

The client lights the candle and at the same time silently

the pan as if drawn by a magnet and gradually fill out a border. As you continue to drop wax the drops begin to form symbols or patterns on the surface of the water. An inexperienced seer sometimes does not let enough wax fall. The more wax that falls, the more symbols are formed and the more complete the reading will be.

Some seers prefer to use boiling water in the pan, claiming that the molten wax gives "clearer" symbols. I prefer cold water in which the wax solidifies into precise forms. The novice might try both methods and select the

Illustration No. 1:  
Candle was reading  
for Janet E. warned  
her lover was in-  
sane.

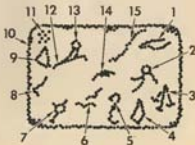


one which suits him better. In any event, use fresh water and a relit candle for each client or new question. For additional questions on the same topic simply blow on the surface of the

water and the wax droplets will regroup into new symbols.

Interpretation begins with the border. If the border is smooth and unbroken you can be sure your question will be answered

Illustration No. 2:  
Solid border of wax  
promised Frank W.  
a favorable financial  
future.



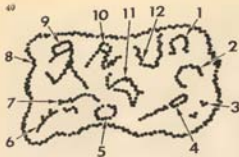


Illustration No. 3:  
Wavy border of wax  
showed that Michael  
O.'s wish would turn  
out differently than  
he expected.

favorably. If the border is solid but wavy (if the lines leave the edge of the pan and then return) there is doubt as to whether your wish will come true and quite likely things will work out differently than you expect. If the border is broken the answer is a definite "no" and the ensuing symbols will explain the negative response.

I read the symbols as fast as they appear. If I am in doubt as to what a symbol means I rub my palms together to create psychic power and facilitate understanding. Over a lifetime of symbol hunting I have compiled a list of the commonest symbols and their meanings. A word here, a revelation there, study with a new teacher — all have added to my list. However, while some symbols seem universal

and appear the same to everyone, others will be personal to you. What means one thing to me may mean quite another thing to you. Through experience you should be able to compile your own list of symbol meanings.

Geographical location frequently is indicated in the form of a map. The astrological signs appear continually and should be memorized. A particularly interesting symbol is the one I call the "thunderbird." While a typical bird symbol is one to two inches across the thunderbird is six to eight inches wide and always indicates a major catastrophe such as the crash of a jet airliner or a major earthquake. The following examples illustrate how the various symbols are combined into a reading.



One day a young lady, Janet R., came to me for consultation. We lit a candle and followed the procedure to produce a candle-wax reading (see Illustration No. 1). From the break in the border (8) I told her that the answer to her question was no. She sadly informed me that she had asked if her current boyfriend John really loved her. From the symbol of the guitar (7) I surmised that he considered her a "passing fancy" and his whole approach was based on deceit (the mask, 11).

But within three weeks — had the "three" (2) been larger I would have told her three days — John would receive bad news from the east (indicated by the direction of the arrow, 3); perhaps he would receive a draft

notice. The anchor (4) told me John would wind up in the navy, or if in the army, he would sail overseas.

Janet herself faced two major changes in her life. One change (indicated by the foot, 5) would be in romance. A new love would come into her life (the canoe, 6); this one would be honest and sincere. Also she would change her location (the jumping figure, 12). An unexpected journey (the airplane, 10) would end with her finding a new home (the house, 1) and a new business opportunity (the gate, 9). Although she was saddened by the impressions about John I assured her she had a promising and lucrative future.

On another occasion Frank W. came to me asking if he would

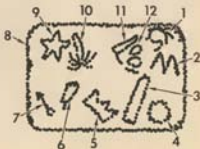


Illustration No. 4:  
Following the advice  
of this candle-wax  
reading, Angelo won  
\$700 at the track.

receive a raise soon. The resistant candle-wax reading is shown in Illustration No. 2. The solid border indicated he would receive his raise. The good luck symbol, the triangle (9), was very close to the border and meant the raise would come soon. In fact, the figure "7" (8) indicated it would be within a week.

The baby (2) indicated that Frank was beset by bills and financial problems. But solution was assured by the eye (14), which always means going to the root of the problem and coming up with the correct solution. The bricks (11), Mercury (7) and birds flying (6) all indicate new approaches toward solving the problem.

The dragon (3) signified a sudden change, probably as the result of a legal document (the scales, 3). The ace of diamonds (4) indicated the new venture would prosper financially.

The hand (1) pointing to the line of journey (13) showed that Frank either would do a lot of traveling in his work or would make a major trip to a new location. The opportunity for this new position seemed to come from the death (the bed, 12) of a man (13), probably his boss.

Frank later told me that my reading proved accurate except his boss did not die, he retired.

Sometimes the candle-wax reading will supply the background to a client's question. One day Michael O. came for a reading because of his concern about getting a new car (see Illustration No. 3). From the uneven border (8) I immediately concluded his wish would not be fulfilled in the manner he hoped.

The policeman (9) and the stork (10) both told me his car had been stolen. This seemed to be the result of carelessness (the broken car, 4) on Michael's part, perhaps leaving the keys in the ignition. A friend or acquaintance stole the car (the panther, 7). The antlers (12) indicated an accident while the car was stolen; probably it was demolished as no cars show up in the symbols.

Michael eventually would get his wish (the circle, 3) but he would be without transportation (birds sitting on a branch, 6) for a while. He would have to make some financial adjustments (the bees, 3) and earn added income (the camel, 11). Because of the money problems and the uneven border I felt he would settle for a used car rather than a new one. The initial "C" (7) suggested either a Cadillac or a Chevrolet.

I ended this reading by lecturing Michael about leaving keys in the ignition. The whole problem could have been avoided if

he had been more careful.

Many seem dislike reading on questions concerning death, divorce or gambling. When the seer is correct the client all too often blames him for the negative event. When the seer is wrong his reputation suffers. I have learned to handle all such problems in the same fashion. After the candle-wax reading has been made I hand the client my list of symbols and their meanings and let him figure out the meaning of the reading.

Unlike some occultists I do not hesitate to answer questions concerning the stock market, horse racing, lotteries, etc. I do not advise clients to bet and do not feel responsible for what they do with the knowledge obtained during a reading.

An example of this type of reading is Illustration No. 4. Angelo J. approached me asking for a prognostication concerning his fortunes at the racetrack the next day. From the solid border (8) I knew he would be successful. This was emphasized by

several symbols indicating good luck or fortune: the cap (6), circle (4), crown (3), star (9), signpost (11) and palm tree (10). From the Mars symbol (7) I guessed that the young man was just out of service, which he admitted.

Angelo himself recognized only the lion (1), the initial "M" (2) and the figure "100" (12).

The next day at the track he found there was a horse by the name of Mama's Cat running and he bet \$100 on that horse to win. Mama's Cat won the race and Angelo won \$700. I should have gone with him to the track!

As you develop your perception through practice with the candle-wax media you too will come to give professional and precise readings, including initials, dates, names and places. To help you with your initial trials I am including the list I have compiled for my own use. You will modify and change this for yourself as you continue to practice this fascinating form of divination.

#### GLOSSARY OF MOST-USED PSYCHIC SYMBOLS

MARS - 

MOON -



MONETARY - 

NEPTUNE - 

VENUS - 

AIR OF GLASS: good news; letter  
 AIR OF MAMMON: present; money  
 AIR OF MARCH: love  
 AIR OF MARCH: love; building  
 AIRPLANE: unexpected journey; news  
 ARCADE: sailor  
 ARCADE: love; happiness  
 ARCADE: accident  
 ARROW: unpleasant news from direction it comes  
 AS: overcome difficulties; separation  
 BAIT: money worries  
 BAKIST OF FLOWERS: fulfilled desire  
 BAT: sickness; trouble; with other signs, death  
 BAYONET: operation  
 BEE: illness; with other symbols, death  
 BEAT: success through your own ability  
 BELL: wedding  
 BIRD: (flying) news; (in a branch) delay  
 BOAT: new enterprise  
 BOTTLE: happy time  
 BOW: new enterprise  
 BULL: dangerous misfortune  
 CAMEL: unexpected money  
 CAMEL: trials; worries  
 CANON: new friendship; happy love affair  
 CAR: words become known  
 CAROL: success; (crumbling) unsuccessful ventures  
 CAT: trickery  
 CHAIN: engagement; trip; (broken) trouble  
 CHAIR (turning) bad news; (playing) party  
 CHICKEN: legacy  
 CHINA: successful with money; new friend  
 CLOCK: expectancy  
 CLUB: see air of clubs  
 COAST: warning of danger  
 COAST: movement; (ward) soldier; (flag) sailor; (flower) infant  
 COAT: an enemy  
 COAT: obstacles  
 CROWN: high advancement  
 CROWN: wounds; operation  
 CROWN: unexpected marriage  
 CROWN: failure in business  
 CROWN: caught in harmful bonds

DICE: unfortunate love affair  
 DICE: sudden changes  
 DICE: danger  
 DICE: new ideas; birth  
 DICE: deep problems solved through inner self; (closed, with tears) disappointment  
 DICE: invitation; (two faced) deception  
 DICE: fortune  
 DICE: obstacles  
 DICE: no numbers  
 DICE: ominous news; (starfish) good luck  
 DICE: rebellion; war  
 DICE: change in your life; journey  
 DICE: change of residence  
 DICE: tragedy  
 DICE: opportunity of a lifetime  
 DICE: unexpected visitor  
 DICE: blunder  
 DICE: great risk  
 DICE: sex attraction; love affair  
 DICE: grave danger  
 DICE: trouble  
 DICE: loyalty; (pointing) real symbol pointed out  
 DICE: improvement; disgrace  
 DICE: nervous breakdown  
 DICE: good luck  
 DICE: see air of hearts  
 DICE: friend; lover  
 DICE: involvement with sex; changes  
 DICE: good fortune; (reversed) vacation; (broken) court proceedings  
 DICE: a new home  
 DICE: spiritual progress  
 DICE: names of people or places  
 DICE: successful enterprise; luck in speculation  
 DICE: change  
 DICE: smooth sailing  
 DICE: quarrels; broken friendship  
 DICE: advancement  
 DICE or DICE: journey; (heavy) difficulties encountered; (up to edge of pool) journey to mountains  
 DICE: great good fortune  
 DICE: visitor  
 DICE: soldier; danger of fire; accident  
 DICE: death

SENSATIONAL NEWS: disturbing news  
 NEWSY: new business; fast news;  
 writing column  
 NEWS: disturbance  
 NOBODY: nobody  
 NOON: (ironical) great honor; love;  
 (half circle) with  
 NO-NO: broken engagement  
 NAIL: false teeth; inadequate founda-  
 tions for success  
 NERVE WITH NERVE: protest; anxiety  
 NERVE: of the sea; sea surrounding  
 symbols  
 NERVELESS: read in conjunction with  
 surrounding symbols  
 NIX: remain unmarried  
 NIX: sports; (broken) restlessness  
 NIXON: secret discovered  
 NIXON: wealth  
 NIXON: wedding; death; (marital)  
 achievement  
 NOVICE: success in art; (running)  
 public disaster  
 NOW: illness; poverty; unpleasant news  
 NOVELTY: (open) surprise; (closed)  
 precaution  
 NOVELTY: foreign travels  
 NOVELTY: disgusting looks  
 NOVELTY: favors received  
 NOVELTY: fame; wealth  
 NOVELTY: treasury of a friend  
 NOVELTY: loneliness; separation  
 NOVELTY: new discoveries  
 NOVELTY: gained achievement  
 NOVELTY: legacy  
 NOVELTY: disaster; possibly death  
 NOVELTY: (open) see use of correct suit  
 NOVELTY: theft; trouble  
 NOVELTY: unexpected gains  
 NOVELTY: important news  
 NOVELTY: honor; wealth  
 NOVELTY: MARK: shows doubt about  
 surrounding signs  
 ONE MORE: folly  
 ONE MORE: speculation  
 ONE: treasury  
 ONE: gloom; disappointment in love;  
 death for the aged  
 ONE: illness; misfortune  
 ONE: news from overseas

ONE: events of expediency  
 ONE: FUTURE: emergency; urgent  
 message  
 ONE: success with plans  
 ONE: news from overseas  
 ONE: many troubles  
 ONE: legal difficulties  
 ONE: honor  
 ONE: quarrels  
 ONE: storms  
 ONE: loss of opportunity  
 ONE: news from a distance; journey;  
 voyage  
 ONE: new spiritual awakening; new  
 arrangements  
 ONE: emphases surrounding  
 symbols  
 ONE: disgusting secrets  
 ONE: mischief  
 ONE: treasury  
 ONE: see use of symbol  
 ONE: inheritance  
 ONE: lucky sign; see surrounding sym-  
 bols  
 ONE: robbery  
 ONE: tribulation in the home  
 ONE: illness; death  
 ONE: inconvenience  
 ONE: travel  
 ONE: changes in the household  
 ONE: major disaster  
 ONE: negative surrounding signs  
 ONE: violence  
 ONE: opportunity  
 ONE: good luck  
 ONE: misfortune  
 ONE: (open) gambling; (closed)  
 bad luck; avoided  
 ONE: news of death  
 ONE: good health  
 ONE: peace; love  
 ONE: success  
 ONE: evil; sorrow  
 ONE: change for better  
 ONE: defense  
 ONE: (open) speedy marriage  
 ONE: prosperity; good fortune  
 ONE: as usual; psychic involvement  
 ONE: (more than one) scandal  
 ONE: marriage



Hammered to pieces by vandals about five years ago, stone now has been framed, set in base of concrete and circled by steel rails.

## Vengeance Rode a Horse

And a horse played matchmaker a century ago — a fact that citizens of Somerset, Ohio, are not likely to forget.

By Robert Vanderlin

**A** MYSTERIOUS tombstone bearing a vivid imprint of a horseshoe stands in a church cemetery near Somerset, Ohio. Citizens of Perry County still whisper about the strange events that seem to account for the horseshoe's appearance there more than a century ago.

John Tyler was president of the United States and Samuel Morse was fooling around with a gadget he called a telegraph machine when southern Ohio farmer James K. Henry was faced with a dilemma. Henry was not the sort of man to rush into taking such an important step as marriage and he found himself

attracted to two of the county's fairest ladies at the same time.

Both Mary Angle and beautiful Rachel Hodge were anxious to accompany Henry down the aisle. But Henry simply couldn't decide between them and continued to court them both.

Then came the event that James Henry considered a sign. One moonlit night, so the story goes, tired after a hard day's work on a nearby farm, Henry dozed off behind the clippety-clop of his horse as he headed home after dusk. The reins hung loosely. The horse knew the way.

As the buggy joggled over the rugged road Henry would wake

from time to time, stare at the full yellow moon overhead, then lapse back into his pleasant nap.

When the buggy stopped abruptly Henry woke and looked around in amazement. The horse had stopped in front of Mary Angle's house, miles from his own home. He dashed up the walk to the porch and knocked. That night James Henry asked Mary Angle to be his wife.

Mary accepted of course and the happy pair were wed in 1844. Their marriage was obviously a happy one. Hand in hand they would stroll down the dusty roads. Other times they rode across country on horseback.

The only person who envied them their happiness was Rachel Hodge, who admitted to friends that James' marriage had been a real blow to her. She did not try to conceal her sadness and disappointment.

Less than a year after her marriage, on February 28, 1845, Mary Henry gave birth to a son. The couple was ecstatic—but not for long. A few months later Mary suddenly died.

Grief-stricken, James buried her in the cemetery behind the Evangelical United Brethren church on Otterbein Road near Wershet. Over her grave he had a marker reading, "Mary, wife of James K. Henry." This tombstone stands there to

this day, its epitaph clearly legible.

James visited the cemetery daily to stand near Mary's grave, shading his eyes as he peered through the foggy mists that often shroud the surrounding hills. On his way to one such visit Henry met Rachel Hodge coming from a friend's home nearby. For a time they talked as they walked along the deep ruts of the road that runs along the cemetery. Together they visited Mary's grave.

That evening marked the beginning of a renewed friendship between Rachel Hodge and James Henry—and the start of some unexplainable events. Strange sounds rent the air

Thousands of curious persons annually visit cemetery to see the mark of the horseshoe on Mary Henry's tombstone.



around Mary's grave, especially when the fog lay thick and low around the cemetery. Folks saw flashes of light as they hurried past the graveyard. But James and Rachel continued their courtship.

One evening after James had finished work in nearby Ruthville he visited the cemetery just before sunset. Returning to his surrey, he wrapped a warming blanket around his legs and clucked his horse to a trot. Then, just as he had done a few years earlier, James fell asleep. The reins hung loose.

Sometime later when James awoke with a start and shaded his eyes against the almost brilliant moonlight a chilly shudder passed through him. The horse had come to a stop before the Tatletown home of Rachel Hodge! Was this another sign?

Rachel was waiting for him as he walked jauntily up the steps. She opened the door before he could tap. That night James K. Henry asked Rachel Hodge to be his wife.

On December 7, 1848, the pair were married in the Otterbein Road church. After the quiet ceremony they stood in silent communion beside the grave of Mary Ange Henry. A chilly gust swept the naked trees and whistled through the bare thickets.

After this the strange events

around the cemetery intensified. Terrible screams were heard coming from the rolling hills surrounding the graveyard. Vivid lights hovered over the area, spurted and vanished. Some persons swore they heard the sounds of horses clambering up the hillside. Folks began to avoid the area in the daytime as well as at night.

Less than three weeks after the wedding the Henrys were awakened by frantic pounding on their door. "Quickly, Mr. Henry," a neighbor shouted. "Come quickly. You just ain't gonna like this."

Bundling up against the winter chill the newlyweds followed the early-morning caller toward the Otterbein Road church. The sun was just beginning to peek over the far eastern horizon in the direction of Somerset but already a small crowd had gathered in the cemetery behind the church. As James and Rachel made their way to Mary's grave someone exclaimed, "Look! Look what come up overnight."

There on the gravestone the clear impression of a horseshoe was deeply etched into the stone — and it was bloodred!

All stood aghast, wondering what the image meant. Dazed, puzzled and somewhat shaken, the people finally trudged slowly away through the light snow that



covered the cemetery grounds. That night people living in the area shuttered their windows, bolted their doors and brought their dogs inside.

There was little sleep in James K. Henry's house that night. All too soon the sun came up over the hills and Rachel put a big pot of coffee on the old wood-burning stove. James bundled up, tossing his scarf around his neck, and kissed Rachel fondly. "Get the coffee hot. I'll be right back. I want to feed the horses."

He gave Rachel another peck on the cheek, opened the kitchen door and headed for the barn. The coffee pot steamed and puffed. Rachel poured out two cups of the black brew and sipped one as she watched the second cup slowly cool. She peered out into the yard through the front-covered window but saw no sign of James' returning from the barn.

Rachel refilled her cup but grew restless and began to pace the floor. A chill clutched her heart. She opened the kitchen door and called out. Not even a

whinny from the horses broke the silence. Pulling her shawl over her shoulders Rachel hurried towards the barn. A moment later neighbors as far as a mile away heard her scream.

A farmer from up the road and a doctor who was calling on a nearby patient were the first to arrive at James K. Henry's barn. They found a sobbing Rachel slumped on the cold ground just inside the barn. In front of her lay her husband, his face caved in by a horse's hoof. James K. Henry had been kicked to death by Mary's favorite riding horse! On his head, bloodied and battered as it was, the bloodred mark of the horse's shoe could be seen.

That mysterious horseshoe gravestone still stands in Otterbein Road church cemetery on Perry County road 68, just west of Somerset, Ohio, about 40 miles east of Columbus. Thousands visit the site every year. And there are some who say that on particularly calm nights you still can hear the clatter of horses' hooves somewhere out in the mist.



### HOW TO GET OUT OF JAIL

**I**N LATE 1969 Earl Prother, a 24-year-old convicted burglar, walked out of the police station in Birmingham, Mich., when the doors were left unlocked. Officials took no disciplinary action against the two policemen on duty who at the time Prother escaped were lecturing to a group of citizens on "how to run a police station."

# Medical Men Confront THE NEW DIMENSIONS IN HEALING

Acupuncture, biofeedback training, mind control, even dematerialization receive serious scientific attention.

By James Greenhaw

## PART ONE

WHAT IS the force that makes a tumor disappear under the hands of a psychic healer? What power almost instantly heals a bleeding wound? Can patients suffering so-called incurable cancer or arthritis be healed through mind training? Can the dematerialization and materialization of solid objects, regardless of their substance or form, be explained in terms of physics?

These are a few of the questions considered in a series of conferences on the west coast last fall and while the final answers are not in they provide exciting evidence that orthodox medicine—or at least a significant segment of it—is facing up to the possibility that unorthodox procedures in healing well may be effective.

Dedicated to exploring "The Dimensions of Healing" these

meetings were held at the University of California at Los Angeles in October 1972 following an impressive lecture series at Stanford University. Other meetings, sponsored by the new Academy of Parapsychology and Medicine (whose doctor-members and lay associates do not shy away from exploring the realms of the psychic and the unorthodox), were held in other California cities.

Audiences heard unabashed references to spiritual healing, etheric forces, mind training therapies, mediumistic phenomena of materialization and dematerialization, yoga meditation, ESP, radionics and radiesthesia (the force supposedly associated with pendulum diagnosis and dowsing), astrology and—would you believe?—table-tipping and ghosts.

This four-day Los Angeles

symposium was sponsored jointly by the UCLA Department of Continuing Education in Health Sciences of the University Extension Division and the UCLA School of Medicine in cooperation with the Academy of Parapsychology and Medicine. Only two days of the lectures were open to the public (approximately 1000 persons attended each day), the other two days having been reserved for doctors and professionals engaged in the treatment of mental and physical illnesses. Some 200 medical men were present for the workshops, discussions and demonstrations.

. . .

**D**R. HENRY Andrija Puharich, well known as a psychical researcher and author of books on related subjects (*The Sacred Mushroom* and *Beyond Telepathy*), addressed both the professional and public meetings and also spoke at Stanford University. As he outlined the kind of investigation necessary in attempting to find a common denominator for medicine and healing he used such terms as photonic energy, magnetic moment polarization in protons, particle spin states, proton lattice systems and proton spin coupling. Perhaps such references were over the heads of persons not well-grounded in physics and

chemistry but before he was through his listeners knew what he was talking about.

First he made the plea that more work be done with psychic sensitives, especially those who claim to read auras. Earlier Dr. William A. McGarey, presiding over a daylong discussion of acupuncture, used this same word in describing how sickness apparently can be observed "in the aura of an ill person — an aura that most of us do not see."

Dr. Puharich called for serious experimentation with mediumistic phenomena, not simply investigation of it. And at this point he delivered a real shocker by talking of the importance of studying the materialization and dematerialization of objects. These phenomena, as manifested through mediumship, have been the subject of psychical research (and controversy) for more than a century. One researcher who investigated and reported on them was Sir William Crookes, at one time president of Britain's leading scientific organization, the Royal Society.

It is interesting that the reports produced by Charles Bailey about the turn of the century have a direct connection with Stanford University, where the first symposium on "The Dimensions of Healing" was conducted. The Australian experimenter

who worked with Bailey was Thomas Stanford, brother of Leland Stanford, the university's founder.

Thomas Stanford built a small cage in which to "imprison" Bailey during the experiments. It could be securely locked and sealed. Repeatedly over a period of months Bailey materialized and dematerialized objects within this cage. Such things as jewelry, clay tablets, costumes, even a mandarin coat, and living things — plants, fish, birds and eggs — mysteriously appeared in the cage. Many of the objects were sent to the university for safekeeping but in recent years it has been reported that only a few are left.\*

Thomas Stanford also set aside funds for psychical research at the university and some work in this field has been done through the years. The kind of phenomena Dr. Puharich described for his startled listeners seems to fall exactly into the category of manifestations that Thomas Stanford wanted researchers to study.

Dr. Puharich reported that in Israel in 1971 he studied a remarkable young sensitive whose ability to make objects appear and disappear — under strict laboratory controls — hardly has

been equaled in recent times. Uri Geller, a 24-year-old Israeli ex-paratrooper, worked with Dr. Puharich and five other scientists for several months.

"He can make steel, gold and other metals disappear and reappear at will under the strictest conditions," Dr. Puharich reported. "When a physicist sees this sort of thing, he has a problem. It is repeatable and real. If (Geller) can do this it should be possible to put the principles of physics to a test."

Then the doctor asked, "What are the boundaries of these phenomena?" Among other things, he answered, they should extend the present boundaries of physics and medicine and they suggest the need for hypothesizing a fifth dimension (in addition to the three known dimensions plus time) and for discarding the speed of light as the maximum velocity in the universe.

Two other experiences related by Dr. Puharich indicate we may have to abandon a number of other concepts. Asked by a member of the audience whether Geller ever had made a watch disappear, the doctor displayed his own gold wristwatch which he said Geller had dematerialized. The next question was: Did the watch show the correct time when it reappeared? It did . . . but Geller also has the ability to

\*Photographs of many of these remarkable objects are in my possession.

held a watch in his hands and move the hands without touching the stem!

Dr. Puharich said on one occasion he introduced Uri Geller (then on a visit to the United States) to rocket expert Wernher von Braun. While they were talking the scientist's secretary brought in a small portable computer and reported that it was no longer functioning.

Geller offered to help. He held it in his hands and then handed it to von Braun. The computer went wild. Lights flashed, it made clicking sounds, but still it did not work properly.

Geller guessed he had done something wrong. He took the computer again and after he held it a second time, it worked, according to Dr. Puharich.

His conclusion: "We shall have to reach into dimensions beyond those with which we deal now. We will have to construct new spaces in order to confront new phenomena. I further believe we are dealing with pure law. We are in the first step of an infinite ladder toward rationalizing our universe."

Dr. Puharich foresees the day when a less departmentalized science will find the denominator common to both medicine and healing by broadening the foundations of physical laws. The new principles when applied

to education should produce "an optimum individual" in an integrated society, he predicted.

\* \* \*

**T**HE MEETINGS reserved for the professional men were held in the auditorium of the Neuropsychiatric Institute at the university. One day was devoted to biofeedback training — "Theory and practice" — and the other to acupuncture. In both instances speakers objected to the word "unorthodox" in connection with these subjects.

Elmer Green, Ph.D., director of the voluntary controls project at the Menninger Foundation in Topeka, Kans., believes that biofeedback research is far from unorthodox in its present developmental stage, while Dr. William A. McGarry, Phoenix, Ariz., physician who presided over the acupuncture discussions, similarly suggested that a practice in use for more than 2,000 years hardly can be considered "unorthodox."

However, Dr. Green warned against the misuse of shortcut training methods and mechanically unreliable alpha wave gadgets touted by those who have climbed on the biofeedback handwagon in search of miracles.

He and Alyce Green, his wife and associate in the Menninger research, presented evidence

that biofeedback does work. Not only can the mind be trained to control certain involuntary functions of the body but therapeutic results can be obtained, especially with the alpha rhythm technique.

This involves an individual's conscious induction of the so-called alpha state, a condition of deep relaxation which can be recorded on the electroencephalograph. The subject knows when he is producing alpha waves because he sees or hears a measuring device that tells him so. He soon knows how it feels to be "in alpha" and learns to produce this relaxed condition at will.

The Greens compared the self-induced state of deep relaxation with the conscious self-regulation aspect of yoga. Dr. Green had experimented with a yogi, Swami Rama, at Menninger.<sup>2</sup> While hooked up to various instruments Swami Rama demonstrated control of his blood flow, was able to stop his heartbeat and raised the temperature of one hand while lowering that of the other.

The Greens showed that almost anyone can enhance voluntary control of internal states by inviting members of the audience to test themselves. Small

thermometers were distributed and taped to the volunteers' middle fingers. Under Mrs. Green's direction a relaxation procedure began, accompanied by self-suggestion that their hands were growing warmer.

Seven persons said the thermometers registered rises of four to five degrees; 11 persons had increases of as much as 10 degrees; 16 reported a rise of more than 10 degrees; one reported a 14-degree rise and one said his thermometer registered an astounding increase of 17 degrees.

The possibility of self-control of involuntary functions was shown also in an experiment with persons who regularly suffered migraine headaches. Many of them were taught to recognize the symptoms early enough to prevent the onset of the migraine by "autogenic" means—that is, by self-control of involuntary functions, in this case blood flow. It was reported that Jack Schwarr, founder-president of the Aletheia Psycho-Physical Foundation of Seima, Ore., demonstrated the control of bleeding and rapid healing of wounds in the Menninger laboratory.

\* \* \*

**THE SIGNIFICANCE** of such research was extrapolated in a technical paper the Greens dis-

<sup>2</sup>"The Yogi in the Lab" by John White, a comprehensive report of the Greens' research, was published in two parts in the June and July 1971 issues of *Focus*.

tributed at the seminar.

"The importance to our culture of this new developing methodology for enhancing voluntary control of internal states can hardly be overstated. In recent years scientists in every nation have come to realize that voluntary behavior is of prime importance if we hope to establish an ordered society or even maintain a society.

"Without stretching the imagination, the long-range implications and the effects for society of a population of self-regulating individuals could be of incalculable significance."

At the same time Dr. Green renewed his warning that mind training programs in the wrong hands and with misleading instrumentation can and have caused severe psychiatric problems. However, during the first of the public sessions at UCLA, Dr. Carl Simonson, chief of the radiology department at California's Travis Air Force Base, took leave with him and presented a series of slides that dramatically demonstrated the potentials of mind training.

"I do not feel Dr. Green is correct," said Dr. Simonson. "If I had heard his critical views before I might have been afraid to take courses in mind training."

The fact that he did study

mind training probably has saved the lives of numerous cancer patients treated in the course of his duties as a radiologist. He applied techniques he learned in mind training courses and in effect taught patients to heal themselves.

"I became involved in cancer therapy in 1966," he said. "It was depressing to find out that one could do so little good in these cases."

He began investigating the two to five percent of cancer cases that appeared to recover spontaneously. In these he found a will to live, a positive refusal to accept the condition, and he speculated this might be a factor in the recovery. Dr. Simonson then read about positive thinking techniques, biofeedback and finally mind training methods, taking more than one course in the latter.

At Travis AFB he applied what he had learned to the case of a 61-year-old male patient who had throat cancer — and a very strong will. Dr. Simonson began by having his patient picture a perfect throat. Applying mind training techniques under the doctor's guidance the patient improved — improved to the extent that the cancer disappeared. In addition, he got rid of arthritis, a condition that had troubled him for more than 20 years.

As Dr. Simonson began applying mind training more widely other patients recovered. He taught them to go into the alpha state and to visualize their white blood cells destroying the cancerous cells. Dr. Simonson provided undeniable evidence of how well his method worked by showing slides of his patients' progressive recoveries. The audience of 1000 gasped while watching a series of slides showing the reduction of a large tumor in one patient's throat. Similarly documented on slides were recoveries of numerous other patients who had suffered severe carcinomas. Only four out of 50 patients did poorly. Dr. Simonson concludes that "the more positive the patient, the more positive the results." An immunization mechanism seemed to be working in conjunction with the same kind of mental imagery demonstrated by Swami Rama and Jack Schwarz. Meditation and therapy—the connection seems unmistakable.

Dr. Green was quick to acknowledge the value of Dr. Simonson's method.

"I would trust myself with Dr. Simonson," Dr. Green conceded. "If you work with someone who has a level of responsibility, as well as training, this makes the difference."

Dr. Green and his wife then

indicated that more than physical healing and control of bodily functions are involved in meditative mind training processes. Mrs. Green outlined some of the experiments in creativity at the Menninger Foundation which make use of the theta rhythm of the brain, the so-called hypnagogic or reverie state, a deeper pre-sleep level than the alpha state. Inventors, writers, artists and musicians often are thought to be in this hypnagogic state when inspiration comes "out of the blue."

Some adults, Mrs. Green said, were trained to achieve the theta state and report images received. The subjects exhibiting the theta rhythm felt euphoric, more confident and more integrated, with heightened perceptivity and imagery. Was this a step toward increasing creative inspiration? A clue was found in the cases of several students whose work in school improved.

One subject in the theta state reported seeing the vision of a large eye. Occultists long have claimed this symbol indicates the opening of the third or "all-seeing eye," the seat of clairvoyant vision associated with mediumship.

The Greens have not accepted the offers of various mediums to join in their experiments—possibly in fear of prejudicing the



source of their funding at Menninger. However, Dr. Green mentioned the great pioneering work of F. W. H. Myers, one of the founders of the British Society for Psychical Research, who in his two-volume study of human consciousness, *Human Personality*, describes a "subliminal" state far more profound and meaningful than Freud's "unconscious."

• • •

**P**ARADOXICALLY the UCLA meetings appear to presage a new era in healing while at the same time relying on some of the oldest practices and concepts in history, including acupuncture and the laying on of hands. The meetings were characterized by an acceptance of vitalism, the doctrine that life processes are not explicable by the laws of physics and chemistry alone, that life is in some part self-determining. Even the vitalistic belief in a life force—firmly rejected since the late 19th Century—is being revived.

The Russians call it "bioplasma" and take pictures of it with high voltage high frequency equipment (Kirlian photography, named for the Russian experimenter and his wife who pioneered this research). At UCLA and elsewhere, efforts to duplicate the Russian experiments are meeting with some success.

Dr. William A. McGarey, director of the Association for Research and Enlightenment Clinic in Phoenix, Ariz., presiding over a daylong discussion of acupuncture for the professionals, readily acknowledges his debt to mediumship. The clinic is devoted to testing various remedies and healing procedures recorded during the late Edgar Cayce's trances.

Speaking of the ancient healing art of acupuncture Dr. McGarey sounded a straightforward vitalistic note:

"Acupuncture is a movement in consciousness. We are at the point of takeoff in dealing with body energies . . . A therapeutic tool that has taken care of a large part of the population of China for 5,000 years has to be taken seriously."

A film, already widely shown in this country, of major operations performed with acupuncture as a substitute for anesthesia was viewed by members of the professional audience. Their reactions were mixed. Many were amazed by stories of tea-drinking patients who said they felt no pain and smiled happily during drastic surgery, and one male patient who walked away from an appendectomy without assistance. However, one viewer remarked, "It might work in China but not here!"

It was noted that Russian researchers have found that the acupuncture points of Orientals differ somewhat from those of Westerners. Nevertheless, two UCLA researchers, Calvin H. Chen and Pung L. Man (both M.D.'s), described the successful use of their own version of acupuncture. Ignoring the traditional meridian theory (in which 365 acupuncture points are divided into 12 zones associated with various organs of the body) the researchers experimented with an electrical device imported from China which deadens pain by blocking certain peripheral nerves.

The device produces analgesia through the use of a small electric current in conjunction with acupuncture needles inserted at critical points. Dr. Man first tested the device on himself by allowing a surgical cut to be made on his leg. Although the cut was one and a half inches long and a half inch deep, he said he experienced no pain.

An opportunity to test the procedure arose again when Dr. Chen's wife developed a toothache over a weekend when no dentist was available. The acupuncture device relieved her pain. Later Dr. Chen induced a skeptical dentist to undertake an extraction of the troublesome tooth without using an anes-

thetic. The dentist agreed only with Mrs. Chen's approval and after Dr. Chen said, "She's my wife and I'm responsible for whatever happens."

Needles were inserted around Mrs. Chen's thumb, in accordance with the researchers' nerve-blocking theory. The extraction was painless and the bleeding was less than ordinarily would be expected.

Subsequently the experimenter's 12-year-old son required a difficult extraction and the acupuncture device was used again, this time on the side of the face adjacent to the bicuspid that was to be removed. The boy experienced no pain and less than usual bleeding. After the needle was removed, full sensation returned to the anesthetized area but there still was no pain, and no medication was required to promote healing.

Dr. Chen and Dr. Man thereafter took their easily portable equipment to New York where they were invited to try their acupuncture anesthesia on volunteer patients. The surgery procedures included a skin graft, a leg operation and two tumor operations. All were performed without pain or discomfort. The patients were described as remaining "conscious and comfortable." Afterward they did not need even aspirin and surgeons

reported there was no difference in the healing rate that would have been expected if ordinary anesthesia had been used.

A further application of acupuncture as distinguished from its use in controlling pain was described by Canadian physician Dr. Harold S. Saito who studied the ancient art in Japan where the traditional meridian points are used, with refinements developed by Japanese medical researchers.

He uses the therapy extensively in his general practice in West Vancouver, British Columbia, and predicts that "wonderful things are going to happen" in the West as a result of the awakened interest in acupuncture. Using what he calls a "neurometer," a galvanic instrument for locating acupuncture points and determining the balance or imbalance of bodily functions, Dr. Saito said he has been able to treat successfully cases of asthma, migraine headache, neuralgia, gaiter, back ailments, kidney disorders and stomach trouble. Deafness also has responded to acupuncture therapy and eye problems have been alleviated, he reported.

No one at the sessions advocated acupuncture as a cure-all. In fact, Dr. McGarey remarked "there are more questions than answers" in dealing with this

now-popular subject. Research is continuing on many fronts, including work at UCLA on verifying acupuncture points through the use of Kirlian-type photography and electrical instrumentation.

Kendall Johnson, research assistant at the Neuropsychiatric Institute, used two subjects to demonstrate how acupuncture points can be confirmed electrically. Johnson has invented several radiation photography devices for measuring the electrical characteristics of the skin. Dr. Puharich (a physician well-grounded in physics and engineering) emphasized the importance of the functions of the skin and urged further extensive research concerning the "trigger" effects associated with certain areas — such as acupuncture points — that stimulate reactions in other parts of the body.

The skin is a sensory organ. Local injuries, for example, can trigger effects in other parts of the body. The complex circuitry of living systems responds in many different ways to triggering at the level of the skin. Such complicated systems have not yet received sufficient attention from researchers, Dr. Puharich said.

Kendall Johnson showed slides for the public audience of radiation photography relating to

energy systems involved in acupuncture. He has been working with Dr. Theimo Moss, assistant professor of medical psychology at the Neuropsychiatric Insti-

tute, in an effort to reproduce and expand the type of work being done in Russia with Kirlian photography.

(To be concluded next month.)



## THE MISSING DAY IN TIME

By Harry L. Miller

**H**AROLD R. HILL, president of the Curtis Engine Company in Baltimore, Md., relates an amazing thing that happened as space scientists at Green Bell, Md., were using a computer to check the positions of the sun, moon and planets over centuries and millennia. As they ran the computer measurement back and forth it came to a halt and put up a red signal. Something was wrong with the information fed into it or with the results as compared to the standards. The head of operations said, "We've found there is a day missing in space in elapsed time."

The space scientists were baffled until one of the team members said, "I remember in Sunday School the talk about the sun standing still."

He brought in a Bible and quoted from Joshua, Chapter 10: "Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. So the sun stood still in the midst of heaven

and halted not to go down about a whole day."

"There's the missing day," said the computer team. They checked the computer going back into the time of Joshua and found it was close but not close enough, continues Mr. Hill. The time missing was 23 hours and 20 minutes rather than a whole day and the biblical account did state "about a whole day."

Forty minutes still had to be found. The team checked the Bible again and found in II Kings, Chapter 20: "And Hebraiah said unto Isaiah, what shall be the sign that the Lord will heal me and that I shall go up into the house of the Lord the third day? And Isaiah said, this sign shalt thou have of the Lord, that the Lord will do the thing he hath spoken: shall the shadow go forward 10 degrees or back 10 degrees? And Hebraiah answered, it is a light thing for the shadow to go down 10 degrees: nay, but let the shadow return backward 10 degrees. And Isaiah the prophet cried unto the Lord; and he brought the shadow 10 degrees backward, by which it had gone down in the dial of Ahaz."

Ten degrees is 40 minutes. The missing day in the universe had been found.

## IVAN T. SANDERSON

**W**HILE FIRST encountered the quizzing mind of Ivan T. Sanderson shortly after World War II when he sent off a letter asking for information on a science fiction story that Curtis Fuller had written for *Amazing Stories*. The story dealt with "little people" and was laid in Burma during the war. Ivan was following it up, as he did all promising leads, to see whether it might have been based upon rumor or folklore. (It wasn't.)

A decade later we entered into correspondence with Ivan, met him in New York on numerous occasions and shared with him a common interest in Fortean phenomena. Out of this friendship came 22 articles which *Fate* is proud to have published, plus two more we have on hand. After these two have appeared there will be no more.

Ivan T. Sanderson died of cancer on Sunday, February 13, at the age of 62. Although desperately ill, characteristically he had spent the morning doing a longer phone interview with a New Mexico radio station during which he helped to promote his Society for the Investigation of the Unexplained. The interview tired him immensely. "I'll never do that again," he said and went up to bed. Around 10:30 P.M. Ivan called his dogs to be with him. He died about 11.

Ivan was born in Edinburgh, Scotland, and remained a British subject although he had lived in the United States for many years. He made the first of many expeditions when he was only 17, between studies at Eton and Cambridge University, to collect small animals for the British Museum. He had bachelor degrees in zoology, geology and botany and made numerous expeditions as a very young man, working on assignments for the British Museum and Cambridge and London Universities.

In 1937 when he was 26 his book *Animal Treasure* catapulted him to national attention and was a Book-of-the-Month Club selection. *Caribbean Treasure* followed in 1939, *Living Treasure* in 1941 and he wrote a stream of 25 other published books. Among them are *Abominable Snowman: Legend Come to Life*, *The Continent We Live On*, *Ivan Sanderson's Book of Great Jungles*, *Dynasty of Alps*, *Investigating the Unexplained and Incredible Experiments*. Ivan conducted the first regularly scheduled color broadcast "The World Is Yours" for CBS in 1955 and appeared on numerous radio and television programs. He wrote for many magazines in addition to *Fate*.

Ivan's first wife Alma died about one year ago, in 1971, and he married Nakana Warren, whose professional name is Marion Fawcett. She survives him.

More even than the challenging articles he wrote for us, beginning with our March 1962 issue, we will miss the encouragement and counsel he gave us through the years. We came to depend tremendously upon his wisdom, his tremendous fund of knowledge and his unfailingly cheerful help. Our publishing task will be lonelier and more difficult without Ivan Sanderson. — Curtis and Mary Fuller.



WHEN MY publisher gave me a contract to write the "complete and authentic" biography of Calamity Jane I set to work with a will—for my subject was not the well-known fictitious character but Martha Jane Canary, the fascinating actual woman who used that picturesque name until her death in 1903.

Because curators, librarians and Old West authors consistently lumped in one file everything labeled "Calamity Jane" my biggest problem was sorting fiction from fact. However, in the Rare Book Room of the New

nursed the sick and wounded, worked on the railroad along with men and sometimes drove 30 oxen harnessed to three freight wagons which took weeks to cross the uninhabited plains.

Less generally accepted is the rumor that she was secretly married to Wild Bill Hickok by whom she had a daughter. I pursued this rumor assiduously, clue by clue, until I found factual details to confirm it, even the wedding certificate signed by the itinerant preacher who had married them on the prairie.

I learned that Wild Bill insisted on keeping the marriage secret,

## A GHOST WON *for* Calamity Jane

By Glenn Clements

*Did her secret husband, famed for his poker prowess, use this means to make amends?*

York Public Library I discovered material about her that had not been exploited by various writers who had mentioned her in passing while detailing the lives and activities of western heroes of her period.

It is generally acknowledged that the real Calamity Jane scouted in Indian territory,

as if he were ashamed to have his cohorts know he had married Calamity Jane. When it became all too evident that she was pregnant he decided to take her to some cousins and leave her in their care. But the baby was born en route. Thoroughly flustered, Wild Bill rode off, half-way thinking he would get help

from his cousins. They didn't know he was married, however, and in the midst of their boisterous welcome he didn't tell them.

Jane was left alone but she managed to keep her baby alive. Finally she had to relinquish her daughter for adoption with the agreement that on the child's birthday every year the adoptive parents would write to her. In this way she knew her daughter's whereabouts and she kept her part of the bargain by not letting the child know she was her mother. To ease the pain of this separation she wrote letters in an empty photograph album hoping one day her daughter would read them.

Dr. Nolle Munsey of Denver, Colo., had some of these letters copied and published. I spent two years making extensive inquiries to verify that they actually were written by Calamity Jane.

After Wild Bill was murdered in Deadwood, Dakota Territory, on August 2, 1896, Calamity Jane mourned a long time and often visited his grave where she felt she still communed with him. On one occasion she heard Wild Bill speak from the "other side," explaining that he wanted to make amends for having deserted her and their daughter. One way he planned to do it was to help her win \$20,000 at poker.



Often confused with her fictional counterpart, the real Calamity Jane was secretly married to famous Wild Bill Hickok.

Although she could have had no conception of this amount of money and never had played poker she seems to have taken her dead husband's promise seriously, for in January 1883 she wrote: "I've got to get into a poker game and win \$20,000."

A few months later — in April 1883 — her expectations were fulfilled. The Montana and Northern Pacific Railroad was being extended in Montana and eastern officials were in the vicinity. These men knew of the fictional character "Calamity Jane" (featured in a series published in New York newspapers) but they didn't know a living woman was using that name as her own. They made her acquaintance unexpectedly in a saloon. She was the only woman who ever was served at a bar — and only because the first bartender who refused her found himself looking into her two six-guns while she drawled, "Fill 'er up, Buddy."

Like tourists the world over the railroad officials relished this exotic bit of trivia. They invited Jane to take a hand at their table in one corner of the saloon, undoubtedly believing she was as accustomed to playing poker as the fictitious Calamity Jane was said to be. Jane knew she was no good at cards but she relied on

Wild Bill's promise and she had no doubt of his invisible presence at the table.

The poker game lasted all that April night. Sometime after dawn Jane wrote, "The poker game is over. I win my \$20,000 and paid back the \$500 I borrowed to start with."

With her winnings she bought the only respectable wardrobe she ever had and went to Virginia to see her daughter. She did not tell the child who she was but she deposited \$10,000 in a trust fund to be used for the girl's education. After Jane's death her daughter received this fund as well as the letters and memoranda her mother had left and in the end she did know the truth of her birth.

At no other time in her life did Calamity Jane have access to any large sum of money. While I was studying the details of this time in her life I could not doubt that in her mind at least Wild Bill certainly had interceded at that poker table.



### HE'LL WAIT!

**W**HEN A minister discovered three young boys playing hooky from Bible class, reports comedian Dick Van Dyke in *National Enquirer*, he upbraided them and then asked sternly, "Don't you want to go to heaven?"

"Not me!" replied one lad. Stunned, the minister asked, "You don't want to go to heaven when you die?" "When I die? Oh, sure!" responded the boy. "I thought you were getting up a group to go now."



# True Mystic Experiences

FATE will pay \$5.00 for each true experience published. Stories should be less than 300 words and typed double-spaced on one side of the paper. They may be sent to the FATE Editor, FATE Magazine, 800 Hypocrite Pl., Highland Park, IL 60038. They must be signed by the author and address must be shown. Manuscripts will not be returned unless accompanied by stamped self-addressed envelope.

## ROCKING TOMSTONE

By Donald Gerson

**I**N A small cemetery in Acta, N.Y., sits the monument of Joseph Sax (1826-1882). The tombstone rises almost 12 feet above the ground in contrast to the tiny stones that surround it. Otherwise the monument seems ordinary enough—except for the strange events of July 1971.

In the middle of that month Richard Rhodes and Nancy Lane, two students at the local high school, visited the graveyard to read the old inscriptions. Nancy found herself drawn to the imposing monument with its three-tiered base that forms a step-like platform. "I had this urge to climb up the third step and walk around the stone," she explains. "I wanted Richie to come but he was looking at some other grave-stones. After going around the monument a few times I was ready to jump off when I felt the ground moving. It got worse and worse until I realized the monument itself was swaying

back and forth. I screamed for Richie but for some reason I felt as if I were paralyzed and couldn't let go. Standing on the corner of the stone I had a good grip on both sides and just held on praying it would stop."

Richie heard her scream but when he turned to see what was wrong he scarcely could believe his eyes. He ran to the stone and tried to pull Nancy off but was unable to budge her. Nancy admits that she was unable to move due to fright and was almost unaware of Richard grabbing hold



Sax Tombstone

of her because she had a throbbing headache. By this time Nancy was screaming hysterically and Richard was near panic. Finally he wrapped his arms around her waist and yanked hard. Both teen-agers fell to the ground.

Nancy lay on the ground crying while Richard observed the rocking monument gradually slow down and stop moving. The pair sat there a while trying to figure out what had happened. Both were convinced the rocking had actually occurred and was not an hallucination. Richard finally decided that the monument had resented Nancy walking on it and had tried to shake her off.

Six months later Nancy and Richard told the story to me and I persuaded them to accompany me to the cemetery. I walked around the base of Joseph Sax's monument inspecting the ground at its base. I could detect no sign of disturbed earth that could verify their story but in the six months' time my shikl earth easily could have resettled. I verified with the two youngsters that the monument seemed solidly set in the ground and could not be rocked simply by walking around the base.

We were about to leave the cemetery when Richard remarked, "If you're looking for some kind of evidence, it's up there." He pointed to the very

top of the tall shaft. The topmost piece of the monument, resembling a long spherical crown, was tilted to one side. Both youngsters verified that the piece had been straight before the monument had begun its nightmarish rocking. — *Cairo, N.Y.*

#### UNWISH APPARITION

*By Kitty Eastman*

ON THE evening of April 12, 1972, my sister Sylvia Maisus returned to her Philadelphia apartment quite exhausted from her long day at the office. She was too tired even to fix dinner but lay on her bed and napped for two hours. When she awoke about 7:30 P.M. she started to go to her closet to get her robe when an unexplained light startled her.

"I saw this little girl with light brown hair slicked back into one long braid down her back," she told me the next day. "I recognized her right away. She was you, Kit, as you looked at five years old. You wore one of those old-fashioned dresses that Mom always made for us, with a band around the bodice and a gathered skirt hanging down to the shoe tops. You wore high-buttoned shoes and as you leaned over in back of my chair you peeped through the rungs and smiled at me in a teasing way."

Her story surprised me. While

I was appearing to Sylvia in northeast Philadelphia as a five-year-old child I was working as a tea-leaf reader in Polly's Restaurant in the center of the city. At nearly as I can place the time, at the moment I appeared to Sylvia I was engrossed in conversation with friends on one of my favorite topics: reincarnation. I was wishing I knew a good hypnotist who could regress me to my childhood and even beyond — to another time and place. But could my idle thoughts about age regression have caused me to appear to my sister as I looked nearly 60 years ago? — Philadelphia, Pa.

### TATTLETALE OUIJA

By Duane Gledits

ONE EVENING in October 1968 my wife Antoinette's mother and family came for dinner at our apartment in Farnham, N.Y. After we had finished eating we decided to amuse ourselves with the Ouija board. My sister-in-law Sara DiPasquale and I had had success with the board during previous sessions and the board responded again that evening.

During our session Antoinette made a derogatory remark about the Ouija whereupon the board demanded that she leave the room. My wife humored the request and sat just outside the

room within hearing distance. During the evening Antoinette made several attempts to reenter the room but each time the Ouija stopped and repeated its demand that she leave.

After many successful responses from the board we decided to see if it could locate a lost object. At the moment we could not think of anything that was lost so I asked the Ouija if any of us had lost something. It replied, "Yes."

"What was lost?" I asked.

It replied, "Earring."

"Who lost it?"

"I'm going to tell," spelled the Ouija, "but she won't like it."

"Who?" I asked again.

The Ouija answered, "Your wife."

I turned to Antoinette who was pale and visibly shaken. She admitted that she had lost one of a pair of expensive diamond earrings I had given her for her birthday. Rather than tell anyone of the loss she had gone to the jeweler and had it replaced. — Gowanda, N. Y.

### FATAL LETTER

By Leslie D. Williams

AFTER I enlisted in the army in 1964 I was sent to Fort Knox, Ky., for basic training. There I became quite friendly with Danny Bobota who was in my platoon. We found we both

had the same wish to become paratroopers and we were delighted when we were assigned to the same advanced airborne training unit at the end of our eight weeks' basic training. Again we were in the same platoon and consequently became very close friends. Danny took me to meet his family in Peoria, Ill., and his mother Lillian Sobota wrote me friendly letters.

After our airborne training Danny and I were assigned to different units. He went to the 113rd Airborne and I was sent to Berlin, Germany. Before we parted we promised to write each other regularly and for several months we did so. But one day in 1966 Danny wrote that his unit had been activated and ordered to Vietnam. I worried when I had no word from him for a couple of weeks. But then he wrote to explain he had gone into action almost immediately and was unable to write. After that his letters understandably were irregular but I still heard from him reasonably often.

One day late in 1966 I was handed a letter from Mrs. Sobota. The instant I touched it a cold chill came over me and I turned pale. Another G. I., Jim Davis, noticed I was shaking and asked what was wrong.

I handed the letter to him unopened and said, "Danny is

dead." He took the letter from me and protested, "But you haven't even opened the letter yet." He pointed out that I had received a letter from Danny just four days before and he had been fine then.

I asked Jim to open the letter and read it for me. He did so and had read only the first paragraph when he gave me a bewildered look and asked, "How did you know? You hadn't even opened the letter."

"Then I was right?" I asked.

"Yes," Jim replied. "Danny was killed during an attack at Ben Wa just two weeks ago. But I don't understand how you knew. According to this letter Danny's parents didn't know until just a couple of days ago."

To this day I cannot explain how I knew the contents of that letter but when I held it all I could think of was that my friend was dead. — Michigan City, Ind.

#### THE LADY WHO WASN'T THERE

By Derek Cottle

**M**Y FATHER Capt. Ernest Ellery was a career officer in the British army. In my early childhood he would receive six weeks' leave each summer and we always spent that at Hendra's Hotel, a private inn in Carbis Bay, Cornwall. Those holidays were the most wonderful of all my childhood memories: sand and sea, paddling and picnics

and parents full of fun and jokes. Other guests in the hotel made a fuss over my brother Billy and me, played hide-and-seek with us in the garden, gave us playhack rides and taught us to skip.

On our last visit to Cornwall in 1913 when I was six we occupied three rooms—Mother and Dad in one, our faithful Nanny with Billy in the second and I had a room to myself. When my mother and father went to bed they would come in to check on me. I used to try and be awake but I usually slept soundly and if I awakened I rarely could remember it the next morning.

I was not surprised one night when I awoke to see a lady standing near the dressing table at the window. I immediately took her for my mother. Light came through the partially drawn curtains and also from the corridor through a glass panel above the bedroom door.

The lady moved from the window toward me. Now she was silhouetted against the moonlight. I realized with some surprise that she was not my mother. Her skirt was tight at the waist and her frilly blouse extended up to her throat with the sleeves puffed out at the shoulders. She stood near my bed staring down at me in silence. I began to feel uneasy, not so much because there was a strange lady in my room but be-

cause she neither touched me nor spoke. I propped myself up on one elbow and reached out with my free hand to touch her. But I could feel nothing. I reached farther, leaning from my bed. My hand went through her. She wasn't real!

I dived under the covers and thought to myself, "I will wait and wait and when I come out again she will have gone away." After what seemed like ages but more likely was only a minute or



Dink Carter

so I gathered up the courage to peek out from the covers. She was still there! This time she stretched her hands out toward me, closing them as if to say, "Which hand do you choose?" I reached out again to touch her hand and there was nothing to touch. Terror seized me and I screamed.

I must have let out a prize

scream for in a moment my room was crammed with people — my father and mother, Nancy in a red dressing gown and the proprietress of the hotel in purple gown and lace cap. I was petted and comforted and given a drink of water. Dad went into the corridor to assure other alarmed guests that it was only his little

girl screaming because of a nightmare.

I remember the feeling of frustration that no one would believe that I actually had been awake. The adults all insisted it was just a dream and that was that. I was only six and no one would believe I had seen a ghost.—*Hershaw, Sussex, England.*

### SUICIDE PREVENTED

**T**WO CALIFORNIA detectives tracing a car on a minor matter saved the life of a Sacramento woman in July 1971, reports the *Sacramento Bee*. Sgt. Leonard Chastain and Det. Arthur Ayres knocked at the mobile home of Mrs. Barbara Mahan, 41, but no one answered the door. Just as they were leaving they heard a woman's voice call. They returned and the voice told them to enter.

They found Mrs. Mahan lying in bed, her hands folded over her chest. "Is there something wrong?" asked one of the detectives.

"I just shot myself," Mrs. Mahan replied calmly. The two

men then noticed a red spot on her nightgown near the center of her chest. Further questions established that Mrs. Mahan had shot herself about an hour and a half earlier because her "nerves were upset." She pulled the bedspread aside and showed them a small pistol.

The investigators called for an ambulance and Mrs. Mahan was rushed to Sacramento Medical Center where surgery was performed to remove the bullet. Both officers believe she would not have lived if they had not discovered her when they did.

And it turned out her car was not the one they were trying to trace.

### LIKE SON, LIKE MOTHER

By Claudia W. Stewart

**L**AST MAY James Dowler, 14, of Winter Park, Fla., tripped over a broken spot in the sidewalk and injured his foot. His mother Marjorie Dowler rushed him to Naval Hospital in nearby Orlando where an X-ray showed he had broken his right second toe. The doctor bandaged the toe and cautioned James to

keep off his foot for a few days.

Home again, Mrs. Dowler noticed James on the divan with a stack of comics and a Coke. "Well, that's that," she sighed. "Now what next?"

As she turned away she stubbed her own foot against the divan leg and broke her left little toe.

Hatshepsut, a queen who called herself "king" of Egypt 3500 years ago—and dressed the part—remains unique among the forceful women of history.



## When a WOMAN was PHARAOH

By William H. Peck

OF ALL the rulers of ancient Egypt, Hatshepsut — who reigned almost 2000 years ago — remains the most mysterious. As the queen who assumed not only the power and duties of Pharaoh but the outward appearance as well, she is a unique figure in the history of women who were not content with their station in life.

Her claim to the throne rested on solid ground. She was the daughter of a king, the wife of a

king and regent-protector of a king. But we can only surmise as to what prompted her to take the final giant step to become sole ruler of Egypt in her own right.

Hatshepsut was the daughter of Thutmose I who reigned circa 1540-1501 B.C. and she married her half-brother Thutmose II. Thus she was titled "king's daughter," "king's sister," "god's wife" and "king's great wife." On her husband's death in 1504 B.C. the Two Lands (Upper



Metropolitan Museum of Art, Photography by the Egyptian Expedition

*No ancient Egyptian structures could defy of labor in grandeur of design and setting.*

and Lower Egypt) came under her control by proclamation. However, the proclamation probably was intended to establish her as regent, for Thutmose III, the successor to the throne, was only a boy.

Thutmose III was a natural son of Thutmose II but his mother was a concubine whose only title was "king's mother." Since the claim to the throne passed on the female side of the line and his mother was not of royal birth, the ambitious Hatshepsut may have seen this as an opportunity to seize power for herself. In the beginning of his reign she

contented herself with the position of co-ruler and regent, only later assuming the title of king and donning masculine garb.

Much of what we know of Hatshepsut's life is only reasonable conjecture based on the evidence (or lack of it) on the monuments. We can assume that she grew up in her father's court where she gained at first hand knowledge of how a strong monarch conducts himself. Thutmose I was one of the great military kings of the 18th Dynasty. His conquests extended as far south as the Fourth Cataract in the Nile (in the north central part of present-day Su-





Hatchuepso's temple is well-preserved and most impressive of surviving 18th Dynasty buildings.

dan) and across the Euphrates into Mesopotamia. Although in her own reign Hatshepsut did not carry out military expeditions

she learned early the value of a powerful army.

While her husband Thurman II carried on his professional

Marxism temple life need for ceremonial structure to have literary cult, records in relief Hothegapoff's accomplishments as ruler and pays tribute to the gods, demonstrating her piety.





Sisebut of Isenmet, key figure in Hatshepsut's political intrigues, often depicted him with her daughter.

vigorous series of campaigns the queen no doubt learned self-reliance. During his absences she may have assumed an active role, visible or not, in ruling the country. After the accession of Thutmose III we can only surmise that this proud woman found it difficult to take second place to a mere child, the son of a concubine.

Hatshepsut was not the first woman in Egypt's history to assume complete control of the country. Her two predecessors were Nitokris, who ruled during the Sixth Dynasty, and Sobek-

## FATE

neferu in the 12th Dynasty. But they were queens. The unique Hatshepsut was the first to have herself depicted not as a ruling queen but as a king. Some evidence indicates that in the beginning she was shown as a woman but on her major monuments she is shown with a male physique and the false beard of kingship. In reliefs dating from the early years of the regency she is portrayed as a male alongside Thutmose III.

\* \* \*

**I**N THE beginning of the 14th Century B.C., after more than 200 years of disruption and foreign rule, the independent princes of the south united to overthrow the Hyksos, invaders from the east who had enslaved Egypt. Thebes became the capital of the new unified government of Egypt and there began a period of prosperity unparalleled in the history of the world. For over 200 years the 18th Egyptian Dynasty held sway. Only after the interlude of the "heretic" Akhenaten\* who reigned from 1379 to 1362 B.C. was it replaced by an hereditary line of different origin.

The period called the 18th Dynasty all but defies description. The evidence of tombs and

\*His father was an attempt to substitute one god, the sun-disk Aten, for Amen. He and the other deities of Egypt's large pantheon.

temples gives us only the barest hint of the richness of Egypt in the New Empire. The treasures buried with such a minor king as Tut-Ankh-Amen indicate the even greater wealth that must have been enjoyed by his predecessors.

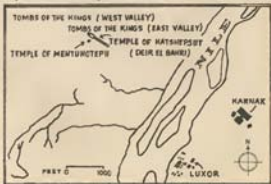
Illustrations on tomb walls tell us a great deal about the day-to-day activities of the nobility and the lower classes, while the temple inscriptions record the political and military activities of the kings. The rule and control of the country required a complex bureaucracy; a rich ruling class

was a direct outgrowth of this need.

Life for the lower classes must have been simple and not very different than it is for today's Egyptian farmer. Men endured back-breaking labor at the command of clerks, scribes and overseers who were accountable in turn to their masters. The aristocracy lived lives of pleasure while attending to the business of running the country. For strong capable rulers existence must have been almost inconceivably luxurious.

Throughout most of the history

Sensenet is believed to have been the architect of Hatshepsut's temple, taking its inspiration from the temple of Mentuhotep II nearby. In her reign, inheritance began in the Valley of the Tombs of the Kings when she ordered Thutmose IV's remains buried there.



of dynastic Egypt, the population worked to produce foodstuffs, either in the fields or tending animals. We know the social structure included slaves, peasants, artisan-craftsmen and possibly merchants. But since the state and the temple controlled most of the country's activities and resources, it is not surprising that private enterprise did not thrive. A heavy annual tax was levied in the name of the king on the produce of private estates and the work of craftsmen. Transactions were carried out through a barter system which by the time of the New Empire had been simplified by the application of fixed standards of valuation for precious metals and grain. Payments did not have to be made in gold or silver, for goods had been given equivalent values to facilitate trade.

The king in the New Empire, while still characterized as a "god on earth" had to be a strong and wise administrator capable of appointing loyal, intelligent subordinates. With the ruler rested the complete control of the government, the army, the police, the courts and presumably the priesthood. This tremendous weight of responsibility makes the accession of Hatshepsut the more remarkable.

How could a woman, no matter

how well-connected, upset the centuries-old tradition of kingship? The youth of Thutmose III in itself does not explain Hatshepsut's ability to assume the throne. Among her loyal followers were many important influential people, both priests and administrators, and it must have been a coalition of these which paved her way.

Her Chief Steward, Senenmut, probably was a key figure in the intrigues leading to her takeover. During his career he rose from a common birth to the position of Hatshepsut's right-hand man. The 20 different titles he held attest to a keen political maneuvering which may have been very useful to the queen who would be king.

The role of Senenmut in Hatshepsut's life is a matter for conjecture. In a number of statues he is depicted as the tutor and protector of her only daughter, Neferu. On one of his statues an inscription acclaims him responsible for all of the queen's many Theban buildings. But his political acumen probably was his chief value.

In addition to his duties as "Chief Steward of Amun," "Overseer of the Fields of Amun," "Overseer of the Gardens of Amun," "Chief of the Weavers of Amun" and "Overseer of the Works" (supervisor of



Three sarcophagi have been found which apparently were prepared at different stages of Hatshepsut's career to receive her body. The second of these, shown here, was offered for Thutmose I and found in her tomb in the Valley of the Tombs of the Kings at Thebes.

building construction), it is believed that Senenmut was the architect who designed the queen's mortuary temple at Deir el Bahri about 1480 B.C. A number of famous images of him have been found there. Some, carved in relief, have been curiously placed so that they would not have been visible to all comers. They were so arranged that when the doors of small closet-like rooms were open the reliefs were behind the doors. Only persons who knew of their existence ever would see them.

**T**O ACCORD with funerary custom in ancient Egypt the bodies of the dead had to be protected for eternity. As a result, we have a great deal of information on the preparation of bodies (mummification) and entombment. In the Old Kingdom the pyramid was the tomb favored by royalty. A pyramid complex actually consisted of three major parts: the valley temple which was the entry to the burial area, the pyramid temple consisting of chapels and storerooms for the funerary cult,

and the actual place of burial, the pyramid itself. By the time of the New Empire it had become apparent that such a structure as the pyramid advertised the location of the mummified body and its attendant riches and it seemed advisable to secrete the burial in some way, usually in a deeply cut tomb in the rock cliffs.

Mortuary temples separated from the tombs fulfilled the necessity for ceremonial structures. These were related to the tombs by their placement but not directly connected. The temple of Hatshepsut at Deir el Bahri is an excellent example of this type of relationship, for her rock-cut tomb in the Valley of the Tombs of the Kings is just over the cliff from her temple. Some authorities believe there had been an intention to relate them further but the design was forestalled by the crumbly nature of the limestone. The position of the entrance to her tomb and its unusual length suggest that the original idea had been to place her burial chamber directly under the temple. This site was mined by only about 100 meters.

Earlier, when she was Thutmose II's queen, Hatshepsut had started another tomb for herself. Unlike her finished tomb it was not in the Valley of the Tombs of the Kings. Along with

the two separate tombs, three sarcophagi have been found which apparently were prepared at different stages of her career to receive her body. The first was made for "the great wife of the king, Hatshepsut" and was found in her earlier tomb. The second, made originally for her, was altered for Thutmose I and found in her second tomb where she reburied his remains.\* The third was also found in her tomb in the Valley of the Tombs of the Kings and it is inscribed for "the King of Upper and Lower Egypt, Hatshepsut." The second of these stone containers is in the Museum of Fine Arts in Boston. The other two are in the Cairo Museum.

. . .

**T**HE TEMPLE of Hatshepsut at Deir el Bahri is the earliest large 18th Dynasty structure which has survived and one of the most impressive. It is the most important monument Hatshepsut raised during her reign. Designed as her mortuary temple for the rites connected with the burial and subsequent ritual it took its inspiration from the temple of Mentuhotep II, a Middle Kingdom monarch who reigned 500 years be-

\*Thutmose I was the first of the long line of kings (from the 18th, 19th and 20th Dynasties) to be reburied in the Valley of the Tombs of the Kings at Thebes.

from Hatshepsut's time. Like Mentuhotep's structure Deir el Bahri is backed by the rocky cliffs of the Theban Range. The site they occupy, side by side, is one of the most impressive in all Egypt. Nestled in one of the deepest cuts in the mountain chain Hatshepsut's temple can be seen from the opposite (east) bank of the Nile almost three miles away. From the west bank a visitor approaches a series of looming ramps and colonnades which take their vertical rhythms from the hills behind. For sheer grandeur Deir el Bahri is unequalled by any ancient structure in Egypt.

The modern history of its re-examination begins with the 19th Century excavations of Egyptologists Auguste Mariette and Henri Naville and were continued in the early part of this century by Winlock and Lansing of New York's Metropolitan Museum of Art. Various efforts to restore the temple have continued since the first excavations and at present are being carried out by the Polish Center for Mediterranean Archaeology in Cairo.\*

Hatshepsut used the walls of her temple for a series of propa-

gandist illustrations. Having no important battles to commemorate she ordered the portrayal of her administrative accomplishments.

A relief carved in the first portion shows the transport of two red granite obelisks for the temple of Amon-Re at Karnak. These gigantic stone shafts had to be transported by river from Elephantine, an island in the Nile opposite modern Assuan, north to Thebes, a distance of more than 180 miles. The barge for the transport of these two obelisks has been estimated to be about 300 feet long and more than 100 feet wide. The relief shows that the barge is towed by 27 ships manned by almost 90 oarsmen. This temple decoration was intended to extol Hatshepsut's piety and her regard for the god Amon-Re—but it tells us much more, for it is one of the few good representations of how such material was carried over water. It shows in detail the way bulky pieces of stone were secured and even illustrates the arrival at the temple of Karnak, the erection of the obelisks and their dedication to the god.

Reliefs in the portico on the next tier depict two other important events. On the north side Hatshepsut's divine conception and birth are detailed, an obvious bit of propaganda to forestall

\*In the course of the Polish effort a completely unknown temple of Thothmes III was found between the temples of Mentuhotep and Hatshepsut, admirably in ruins, but sufficiently preserved to yield identification with the king and a ground plan of what it had been.

criticism of her taking the throne. The act of procreation is suggested symbolically by images of the divine mother Queen Ahmes and the god Amun-Re sitting together on a couch. The illustration of the pregnant queen being led to the place of birth is especially interesting because pregnancy is rarely shown in Egyptian art. An inscription is included here which records the old king (Thutmose I) announcing Hatshepsut's accession to the throne. This is an out-and-out invention. From our knowledge of her earlier years we know this could not have occurred.

The south side of the same level bears one of the most interesting temple reliefs ever found. Vividly illustrated are many aspects of an expedition of five seagoing ships to the land of Punt. This country is now believed to have been at the southern end of the Red Sea on the east coast of Africa. The purpose of the expedition, which Hatshepsut sent in the sixth or seventh year of her reign, was to procure incense and the gum-bearing trees which produced it. The incense, myrrh or frankincense, so important in Egypt's temple rituals, could be found only some distance to the south.

We may postulate that an "expedition artist" went along on the journey for the sole purpose

of recording the details for later use in the temple reliefs, for they show vividly the troop of armed marines, the long-haired inhabitants of Punt, the "Queen" of Punt (who has a most un-Egyptian physique) and perhaps most interesting of all, the landscape and scenery of this far-off land. The Egyptian artist described the still houses, groves of palms and incense trees and the domesticated and wild animals peculiar to Punt.

Also detailed is a rather sophisticated trade of manufactured goods for raw materials. In exchange for beer, wine, meat, fruit, weapons and jewelry of Egyptian origin, the boats were loaded with incense trees, sacks of gum, gold, ivory, ebony, animal skins, live apes and live natives.

. . .

DEIR EL BAHRI must have been wonderful to behold. The ramp or causeway which led from the edge of the valley was flanked by painted sphinxes as far as the first terrace where myrrh trees were planted (presumably those brought back from Punt), creating a "terrace of myrrh" for the gods.

Two chapels on the middle terrace also pay tribute to the gods. On the south was one dedicated to the goddess Hathor who among other things was the pro-



terious of the valley. One interesting feature of her shrine is the form given to the columns and capitals in the antechamber. They were gigantic carved heads of the goddess herself. On the north was the chapel of the god Anubis, patron of the embalmers and god of the cemetery. Here still are to be found impressive paintings of the jackal-headed god with offerings piled before him.

The culmination of the grand design for the whole structure is the upper terrace. The statues of the queen in the guise of the god Osiris fronting each of the columns in the colonnade remind us that this was essentially a funerary temple and that at her death Hatshepsut would join the god and become like him. A series of niches cut into the rock face of the west wall also contained statues of the queen.

In the middle of the west wall was the entrance to the inner sanctuary, cut into the cliff and dedicated to the god Amun-Re. At the south of the upper terrace were rooms for the cult of Hatshepsut herself and her father, Thutmose I. An open court on the north was dedicated to the sun god Re-Horakhte (the sun on the horizon).

The total symbolism of the temple was manifold. First it was a locus for the queen's

funerary cult. Second, it held the record of her important accomplishments and third, here she constructed visible manifestations of her piety to the state god Amun-Re, to Hathor as patron of the mountain and valley, to Anubis as protector of the dead, to Re-Horakhte, the sun, and finally to herself and her father as gods among men.

Inc calculable amounts of time and labor went into the construction of Deir el Bahri and the carving of sphinxes and statues. The work must have required hundreds of skilled and semi-skilled laborers, artisans and craftsmen. A modern evaluation of the total effect calls Deir el Bahri "the most revolutionary and the most significant of the mortuary temples of the 18th Dynasty. . . ."

What happened to Hatshepsut will never be known, for we have no record of her demise. By 1481 or 1482 B.C. Thutmose III was reigning alone. He had played a secondary role for almost 22 years and in the meantime legitimized his claim to the throne by marrying Hatshepsut's daughter Neofra. While the queen lived she had the devotion and loyalty of her retainers but early in Thutmose III's reign a violent reaction set in. He ordered her inscriptions defaced and scarcely one in the temple

remains intact. He went so far as to wall up the obelisks which she had erected in the temple at Karnak. Her statues were destroyed and memorials throughout Egypt and Nubia were effaced. In royal lists in later dynasties Hatshepsut's name does not appear.

Only through the efforts of

modern Egyptologists are we able to piece together as much of Hatshepsut's story as we have today. Authorities disagree about details but the general succession of events in her life now can be made out. It would have been a cruel trick of fate if the career of one of the first successful women in history were unknown to us.



## THE WEEK OF THE WITCH

THE BASQUE region of Spain long has been famous for its witches but in September 1973 the Basque resort of San Sebastian had more than its share. The first national congress of witchcraft drew over 800 specialists in witchcraft from throughout Spain to attend three days of lectures, films, discussions and exhibitions.

"All the lectures are by academics or doctors and the purpose of the congress is to further the scientific examination of witchcraft in Spain," said organizer Carlos Blasco. Blasco received so much mail from Europe, Asia and South America that he plans to make the 1973 congress international in scope.

Highpoint of the conference was to have been a black mass at Ezparrumendi in Navarre at a place called the Field of the Male Goat. The Spanish government, however, forbade celebrating the mass. The black mass is a reversal of the traditional Catholic mass and features the sacrifice of a male goat. The participants

always wear garbina.

"The male goat is a witch symbol and the spot in Navarre has been famous since the 16th Century as a place where witches came from all over Europe to celebrate the witches' sabbath," explains Blasco. "Each session later gave rise to fierce persecution of witches during the Spanish Inquisition and the famous witch trials of Bordeaux."

To compensate for the canceled black mass the congress participants enjoyed a special late-evening "witching supper" — two goat soup, trout legs, mashed garlic and sausage, roast goat with magic herbs, goat's cheese, apples roasted on a bonfirestick and Navarre witches' wine. The repast was followed by Alephique brandy and twisted Tizore cigars. For entertainment there was a performance by a folklore dance group from Uztaritz called the Tomponas who have kept alive the local tradition of performing a dance routine on certain Saturdays to commemorate the Bordeaux witch trials.



# Wheel of Fortune

By Paul Steiner

A lead dancer of the American Ballet Theater had to postpone rehearsing for her role in the ballet "Pillar of Fire." She was suffering from severe sunburn.

In Oxford, England, a youth convicted of breaking into the local post office had pleaded no defense on the grounds that his Ouija board told him to do it. The judge's Ouija board said the youth was lying.

Juliette Lebrun, 32, awakened at midnight to find a man entering the window of her second-story bedroom in Tarbes, France. While he groped in the dark, she grabbed a poker, hit him over the head, knocked him unconscious and jumped on him until help arrived. The poor man turned out to be her Italian fiance, Romeo Beldoni, 38, who had climbed to her balcony to ask her to elope.

"Nothing doing," she told him as she stood beside his hospital bed. "I want a formal wedding and banquet with proper champagne and lots of photographs."

The pastor of a church in Retan, Tex., announced that prayers would be held each Sabbath until it rained. Only minutes later rain began to fall.

In Toronto, Ont., safetrackers escaped with \$700 from the safe of a movie house where the film "The Burglars" was playing.

In France for promotional activities, Neva Small, star of the film "Fiddler on the Roof," attended a benefit held at the Paris Opera House. Asked to draw the ticket for the door prize—a diamond bracelet—she drew the name of Baron Edmond de Rothschild, whose wife had donated the bracelet.

The ghostly paintings in Juan Sanchez's home resist all efforts to remove them and when they are plastered over soon appear again just as bright as before.

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## THE FACE on the Kitchen Floor

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By Vincent H. Gaddis

WE MIGHT never have heard of Belmez de la Moraleda, a charming little town of 2,000 in southern Spain, except for the mystery of a ghostly art gallery that took over a pleasant dwelling there in September 1971. The "artist" responsible for the paintings never has surfaced—and who among the simple villagers would be clever enough to feed the curious hordes and the TV crew and the scientist who came to investigate?

One hot morning that September, in the home of 66-year-old Juan Sanchez, an old grandmother drowsed in the kitchen holding an 11-month-old baby boy on her lap. Suddenly the child began to struggle. The startled old woman saw that he was pointing to the floor and screaming in fear. She looked down to see a human face on the concrete. It was the picture of a

man's face, bigger than life, with dark eyes, a beaked nose and a mop of shadowy hair.

The horrified Sanchez family rushed to the church to pray—but on their return found the picture still there. Juan called in his neighbors and they were as frightened as he at the sight. It must be the devil's work, they agreed.

The women applied every available cleaning preparation and a prodigious amount of elbow grease but despite their scraping and scouring the face would not be erased.

Eventually a large square of the floor bearing the face was removed and taken to the town hall for scientific analysis. Tests showed only sand and cement—not a trace of paint.

Sanchez permitted local authorities to dig a nine-foot hole in his kitchen and now the "ghost

house" made more news. Human bones were uncovered. However, this was not surprising, for the house had been built over an old cemetery. For three weeks after the hole had been filled in and the floor repaired nothing further happened — but then the same face appeared again in the same place. Soon eight more faces were visible — on the walls above the range and even on the kitchen table.

Some of the faces faded out but others remained. The Sanchez kitchen resembled a gallery in which displays are constantly changing.

Fearing critics in the town thought the Sanchez family had a publicity-mad artist hidden

somewhere but in the presence of one of these doubters the indignant Sanchez seized a rake and slashed at a face over the range until nothing remained but crumbling plaster.

He had the area repaired but within 20 days eyes began to reappear on the wall. In little more than a week the whole face was visible again, more vigorous in technique and expression than before.

According to an item dated in Madrid in the February 12, 1972, Wiesbadener Tagblatt the original face remains on the piece of flooring taken to the town hall of Belmont de la Moraleda. And the mystery of the "ghost" paintings has not been solved.



## PHANTOM SOS

**C**OAST GUARD patrol boat *Bitt* was on night duty in the harbor of Bellingham, Wash., on November 2, 1971, when a radio SOS was received. "Taking water. Losing power. The *Sylvia D. Hays*" As the *Bitt* headed north in the dark her radar screen showed some vessel just south of Point Roberts, reported the *Seattle Post-Intelligencer*. The ship seemed out of control, steering erratically. When the *Bitt* reached the location the radar contact turned out to be the 22-foot fishing vessel *Norma Jean*.

When *Bitt* crewmen managed to board the *Norma Jean* they discovered Seattle fisherman

Malcolm Whittaker, 28, unconscious from engine fumes. Whittaker was rushed to a hospital in Richmond, British Columbia, where doctors say he might not have lived if he hadn't been rescued by the *Bitt*.

The *Sylvia D?* Neither the *Bitt* nor any of the other Coast Guard boats or planes which joined the search located her. The next day the Coast Guard announced they could find no record that a *Sylvia D.* exists — or ever had existed — in northwest waters. Apparently a phantom SOS from a phantom ship was responsible for saving Whittaker's life.



Youthful photograph of Arthur Ford, best-known American medium of modern times, who died in January 1971.

# ARTHUR FORD

## *The Man Who Talked with the Dead*

By Allen Spraggett with William V. Rauscher, New American Library, New York, N.Y., 1972, distributed by W. W. Norton, 301 pages, \$7.95.

*Reviewed by Carle Faller*

HOW CAN one deal with a man who was probably the greatest medium of his time, whose trances produced some of the most evidential séance material of our century, who was regarded almost as a saint by some of his followers and at the same time was an alcoholic, a sometime stretcher-of-the-truth, and possibly a cheat?

If Arthur Ford was a puzzle to me who knew him only slightly, imagine what a greater enigma

he was to Allen Spraggett who knew him better and especially to the Rev. Canon William V. Rauscher, who knew him extraordinarily well over a number of years. This sense of seeking to understand is set forth in Father Rauscher's foreword and continued in his epilogue. In his foreword, Rauscher writes:

"Arthur Ford was the most puzzling human being I have ever known or am likely to know — indeed, can imagine



Rare photograph of Fletcher,  
Arthur Ford's spirit guide.  
[Courtesy of Loretta Buck]

Spraggett begins his account with a personal experience. He and his wife Marian called for Arthur at the Park Plaza Hotel in New York City to take him to dinner and as they arrived at the hotel saw the entourage of King Constantine of Greece and his queen leaving. Spraggett joked with Ford about inviting the king to a seance and Arthur agreed, remarking as he nonchalantly lighted a cigar, "I knew his uncle very well."

Ford also knew Queen Maud of Norway who presented him with a diamond signet, members of the British Royal Family and the great and near-great on two continents during a career that spanned nearly 50 years.

knowing. He was an almost incredible mixture of heaven and earth; a man who lived in two worlds but was at home in neither. The only thing that makes him credible is that he really lived."

The book then sets forth, in thoughtful but fast-paced prose, what must be the best possible appraisal at this moment in time of this giant among mediums, this strange and difficult man. Allen Spraggett's book, written with the help and collaboration of William Rautscher who is Arthur's literary executor, is an intelligent, well-written, documented biography.

**ARTHUR FORD** was born in Titusville, Fla., of a Baptist mother and a father who was a nonpracticing Episcopalian with Unitarian leanings. Brought up in Fort Pierce, Fla., as a rather strict Baptist Arthur developed ideas that were heretical for that strict faith and he was kicked out of the church at the age of 14. The following year he joined the more liberal Christian Church (Disciples of Christ) and attended Johnson Academy in Tennessee because Fort Pierce then had only a two-year high school. In the fall of 1917 Arthur was offered a ministerial scholarship

to Transylvania College in Lexington, Ky. However, World War I was underway and although Arthur's ministerial status would have given him exemption he enlisted in the army and was commissioned a lieutenant in September 1918.

Up to this point Arthur Ford's life had been one of southern small-town provincialism. But now began the psychic events that were to transform him into a debonair worldly sophisticate, an international traveler.

The terrible influenza epidemic hit Camp Grant, Ill., where Arthur was stationed and each day a list of those who had died during the previous 24 hours was published. One morning, Ford reported in his autobiography, he awoke with the names of those who had died of the flu during the previous 24 hours firmly fixed in his mind. He thought it was a nightmare until the list was published—verifying his dream. Each night for a week Ford dreamed the names that would be posted on the next day's death list. Several times he dreamed the casualty lists of members of his company who had gone overseas. He said he knew nothing of Spiritualism at this time and thought he might be cracking up. His visions continued, however, and on Armistice Day, November 11, 1918, he

had a waking vision of his brother George who was also in the army stationed in the South. Arthur correctly felt it was an ominous sign for shortly afterwards George died of the flu.

After the war Arthur returned to Transylvania College which shared its campus with a Disciples of Christ Divinity School. He took the combined course but his preaching abilities were so remarkable that before he was graduated he accepted a call to the Christian Church in Barbourville, Ky. In the meantime he had married Sallie Stewart, a Kentucky girl. His grades in college had been mediocre but as a minister Arthur Ford was sensational. At Barbourville less than two years, the young preacher more than doubled the congregation, installed a pipe organ, organized a social service department, obtained a musical director and "made many other improvements in the church," according to the local paper which lamented his leaving.

He left Barbourville to join a Chautauque circuit in New England and was so successful that he was asked to tour New York State. The Cleveland Plain Dealer called him "the most fascinating and brilliant personality to appear on this season's lecture platform."

Ford soon was lecturing to en-



Newsmen Allen Spraggett (left) and the Rev. Canon William Baucher based their biography of Ford on years of personal acquaintance as well as on his letters and documents.



thusiastic audiences in Carnegie Hall and moved to New York City. He also began to develop his mediumistic gifts. He appeared on platforms giving clairvoyant readings and claimed to have studied under Paramahansa Yogananda, at one time attributing his abilities to his studies under an "Eastern Master." Then in 1934 Fletcher appeared and henceforth was Arthur Ford's guide into the realms of mystery and magic.

Fletcher was the "spirit guide" or "ventriloquist" who took over when Arthur went into trance, replacing the direct clairvoyant reading method Ford had used for what purported to be direct communications with the spirit world. According to Arthur, Fletcher identified himself while Ford was in trance as having been a French Canadian boy who lived across the river from the Ford family in Fort Pierce. His family had re-

turned to Canada and Fletcher reported (again according to Ford) that he had been killed in World War I while serving in the Canadian Army. On other occasions, however, Ford identified Fletcher as having been a "college mate and fraternity brother of mine killed in the war."

At any rate, Fletcher would appear shortly after Ford went through the ritual of settling himself in a chair, covering his eyes with a handkerchief and falling into a trance.

Allen Spraggett devotes an entire chapter to exploring the mystery of this self-spoken trance personality with the slight French accent. He reports the details of seemingly unassailable veridical seances and examines the main psychological theories that seek to explain the mysteries of purported spirit communicators. Ford himself believed that Fletcher was a discarnate entity and certainly he was a

far different personality than Ford himself.

The late '20's and '30's were salad years for Arthur Ford. He was pastor of the First Spiritualist Church of New York. He was mentioned in the gossip columns of the metropolitan newspapers. He went to Europe and stunned audiences — in England particularly — with his clairvoyant performances. In London a *Daily Express* reporter called one of Ford's demonstrations "the most astounding, inexplicable thing I have ever seen." In Berlin the *Berliner Mittag* stated that he "completely awed a huge audience." A Stockholm newspaper reported that 200 people "sat in amazement" and he was later asked to give a private sitting to Queen Maud. He also gave sittings to King George II of Greece and his brother King Paul. "No medium since D. D. Home almost a century earlier," writes Spraggett, "had been so feted, acclaimed, publicized."

The two most sensational events in Arthur's life — at least the most highly publicized — were the Houdini message and the Bishop Pike seance on television in Toronto. The book explores these two cases in detail and brings new evidence to bear on their authenticity. These two incidents also help us to understand what kind of man the me-

dium Arthur Ford really was.

Houdini, of course, was the great American conjurer who gained enormous publicity by his attacks on Spiritualism. Yet in his secret heart he must have wanted to believe in the spirit world. When he died he left a message for his wife Beatrice in the secret code they had used to communicate with each other on the stage. Thousands of professional and amateur Spiritualists and magicians had tried to break the code and deliver the message to Mrs. Houdini but none came close until Arthur Ford, with Fletcher, developed the message over a period of days. It was a complex process. A number of code words finally spelled out the simple injunction, "Beatrice, believe!" The final solution came through at a dramatic seance which Mrs. Houdini attended and at which she attested to its truth.

An emotional storm greeted the news of this seance. The *New York Graphic* cried that it was a fraud. Red herrings were drawn across the story. Cheating by Ford was alleged. It is the fate of such emotionally charged and controversial events never to be wholly resolved. And Beatrice Houdini's own behavior became erratic in later years and she then denied that which she previously had sworn to.

Spraggett points out that "the Houdini code — not the message, but the code itself — was a poorly kept secret since it had been published the year before by Harold Kellock in his biography of Houdini." However, the code alone would not have been much help without knowing the message which was to be conveyed by it. "And neither the word 'Rosabelle' nor the word 'believe' had been printed anywhere in connection with the Houdini message." The preponderance of evidence here seems to be with Arthur Ford.

The Bishop Pike affair was the second most-publicized event of Ford's career. It took place not so long ago and the details are rather well known — how the controversial Episcopal bishop sought to communicate through mediums with his dead son, James, Jr., a suicide at age 20, and how Arthur (or Fletcher) produced material that was highly convincing to Pike. Even more sensational were the circumstances of the seance — a Toronto TV program arranged by Spraggett himself, who is a well-known Canadian journalist and TV figure.

There were many seemingly evidential points in the Ford-Pike seance. But then, in studying Arthur Ford's files after his death, Rauscher came across

positive evidence that Arthur had researched portions of it in advance! For example, Ford's files contained a New York Times obituary of Bishop Karl Morgan Block, Bishop Pike's Episcopal predecessor in California. It contained trivial details about Block which Arthur-Fletcher had recounted in the seance and which "Pike considered especially evidential since their very triviality seemed to rule out the possibility of prior research by the medium . . . every one of these supposedly unresearchable items was mentioned in the New York Times obituary." The two researchers found other evidence that Ford had "a marked propensity for clipping obituaries."

Rauscher and Spraggett also interviewed a former male secretary of Ford's who said that Ford always did research on important people he sat for, using Who's Who, school records and the like. Yet this same secretary believed that Arthur also obtained much of his information clairvoyantly. And strangely enough, in the interview he denied that Ford drank — although among Ford's friends his drinking problems were a matter of primary concern. (He once told my wife, "I'm not a reformed alcoholic; I'm a retired drunk." We knew him well enough to know that he intermittently came out of re-

tirement.) At any rate how could a secretary have known Arthur cheated and not known he drank? So the authors found substantial evidence that Ford had researched many of the details of the Pike seance but at the same time they found that Fletcher mentioned strange facts in asides that they believe could not have been researched by anyone — Pike's feelings about certain persons and the junior James Pike's relations with a man named Marvin Halverson whom the father barely remembered and had not known was an important influence on his son.

All in all, Spraggett concludes, the evidence is "disquietingly strong" that Arthur was a gifted psychic who "fell back on trickery when he felt he had to."

Even after the evidence was presented to Diane Pike, the bishop's widow, she wrote: "I have reread the transcript of that sitting and I am still very impressed — I guess I would have to say equally impressed — with the amount of personal data that it seems virtually impossible for Arthur Ford to have researched." She then listed six specific items that seemed convincing to her.

Over the years Arthur gave sittings for thousands of persons and a high proportion of them — convinced, Spraggett him-

self is one of them. In one seance Ford gave Spraggett information about the illness and death of his father which never had been published and was not known beyond the intimate circle of the family. All evidence suggests that Arthur Ford, at the height of his powers, had incredible psychic ability.

John J. O'Neill, later the Pulitzer Prizewinning science editor of the *New York Herald Tribune*, described one public lecture attended by approximately 1000 persons. After the lecture Arthur gave clairvoyant readings from the platform to about 30 persons picked at random from the audience. "A man picked from the rear of the hall was told that he was a newspaperman and had been sent by the editor to get a story razzing the meeting. The full details of how he got the assignment were told and this was followed by a very extensive family history, including a list with names and dates of the members of his family and relatives who had passed over and the circumstances of their deaths." Spraggett suspects the newspaperman was O'Neill himself.

Another newspaperman Ford shook up was Joseph Carlton Beal of the *Boston Transcript* who had written a novel attacking Spiritualism. He was picked

out of an audience of several hundred persons by Ford who said he had a message from Beal's father. He gave Beal an explicit message in which the father described a letter he once had written to his son when the latter was a boy and he quoted three lines from it: "God bless your little heart. I send you a million XXXXX. With love to my boy, Pa." Beal was taken aback and refused to acknowledge the truth of the message. Arthur replied in his usual manner, advising him to "check it out."

Beal returned home, found the letter which he thought had been destroyed and was astonished to find that the last three lines were exactly as Arthur had quoted them. He then wrote Ford telling him that the information he had received "was known to nobody but my dead father and myself." He apologized for the chapter in his novel which had ridiculed Spiritualism.

Ford's autobiography *Nothing So Strange* was published in 1958 and Siegfried Mandel, book reviewer for the *Saturday Review*, concluded that it had to be fiction. Before writing his review, however, he decided to attend one of Ford's private sessions which included a group of about 17 persons. Mandel later wrote:

"When Fletcher addressed me, I greeted him politely and in

turn a series of persons I had known made comments and remarks that were so personal that my hair stood on end. Some allusions, names and predictions did not register but Fletcher said to write them down and check further. I tried to account for this strange demonstration in several ways but had to reject hypnosis, telepathy, psychological guesswork, trickery, research and photographic memory. Admittedly, this leaves little by way of explanation, except to acknowledge an extraordinary psychic performance by the Ford-Fletcher team."

There were hundreds of such triumphs. Ford seems to have made an especially deep impression in Europe. In England one reporter said that during a clairvoyant demonstration he "rattled off names, Christian and surnames, of the unseen visitors with an infallibility that was truly astounding." After such a demonstration the famous British journalist Hannon Swaffer reported a meeting he had chaired, saying "all those present had viewed either the most stupendous fraud ever perpetrated or a miracle."

As he grew older Ford drank more and probably lost some of his abilities. Nevertheless, he continued to have extremely impressive sittings with such men

as Edgar Mitchell, the astronaut.

Ford seems to have had other uncanny abilities. In 1968 while living alone at the Westbury Hotel in Philadelphia Arthur had a heart attack and went into a coma. No one knew of his plight, yet Dr. Edwin Boyle, the Miami heart specialist who was attending a meeting in New York, had the sudden urge to visit Ford whom he never had met. He found Ford's address in the Philadelphia directory, took a train to Philadelphia, went to the hotel and pounded on Arthur's door. When there was no response Boyle, although he never had done anything like this before, felt there was something wrong and got the clerk to get a key and open the room. They found Ford lying on the floor. Dr. Boyle administered emergency treatment and Arthur revived. Boyle later took charge of the case and Ford went back to Miami with him.

Bill Wilson, cofounder of Alcoholics Anonymous, was walking on the streets of New York one day when he had a similar powerful urge to "stop in and see Art Ford." He found Arthur again on the floor with a heart seizure and summoned help.

There is far more in the Spraggett-Rauscher book than recounting psychic incidents. It places Ford in the milieu of the

whole Spiritualist-psychic scene of the past five decades, giving valuable insights into the Spiritualist movement. It includes current parapsychological and psychological theories of Arthur's mediumship and attempts to explain the mystery of Fletcher. I found the historical data fascinating and the theoretical explanations interesting.

But over all towers the gigantic figure of this great medium, larger than life, all too human. Arthur Ford was a sophisticated and urbane man; he was a crude and cynical ruffian. He was a justifiable hypochondriac who had frequent brushes with death. Perhaps he didn't really lie but only had a "surrealistic approach to facts." He was a prima donna who could be modest. He was an occasional cheat who conducted campaigns against fraudulent mediums.

The history of modern Spiritualism is almost a history of Arthur Ford. But he gave up Spiritualism as a religion in an attempt to bring the psychic back into the orthodox churches through his great dedication to Spiritual Frontiers Fellowship. He was a compassionate pastor who gave up pastoral work.

Obviously one cannot fully describe, even in an important book like this, all the complexities of such a man. But there is a

quotation in the book attributed to Maurice Barbanell, the British editor of *Psychic News*, which makes a brave attempt to do exactly this.

"Mediums remind me of the Fairy Queen in *Iolanthe* who, when chided for her weakness in wanting to marry a mortal, said:



### FROM CAPTIVE TO CHIEF

A PERUVIAN father solved the mysterious disappearance of his young son after 11 years, reported Leonard Greenwood of the *Los Angeles Times*. In 1901 the family of an unnamed lumberman was camped out near the Miris River in Peru when hostile Indians attacked. The family fled to safety but in the confusion 10-year-old Enesquié became separated from the others. The father came back to the camp to find no trace of his son. He moved the rest of the family to the nearest settlement, Iquitos, and went into the jungle to search for his boy.

Over the next 11 years the father one by one tracked down the wandering tribes which pass through the jungles of Peru and adjacent Brazil. Finally in May 1912 he reached the Mayurunas Indians where they were camping along the Javeri River into which the Miris flows.

When the Indian (chief) of the warlike Mayurunas approached him the father noted that he was taller and different in facial features from the other tribal members. When the lum-

"Yes, but our weaknesses are very strong."

I asked Father Raucher how he and Allen Spraggett really felt after their months of work on this book. "Did Arthur Ford talk with the dead?" I asked.

Raucher responded flatly, "In my opinion, he did."

berman addressed the chief in a few halting words of an Indian dialect, the young warrior replied in broken Spanish. During the following conversation the father gradually realized that the chief was none other than Enesquié, now 21 and tattooed with blue tribal markings. After the father insistently questioned him the chief finally admitted that he was indeed Enesquié and remembered his father.

The lad had been kidnapped by the Mayurunas, who are extremely fond of children, and raised as one of their own. Gradually the boy came to identify himself with the tribe. When his father implored him to return to Iquitos, Enesquié refused, saying, "I will not leave my people."

After a few days' visit the father left the Mayurunas, his 11-year search ended, believing he never would see his son again. But in early July Enesquié showed up in Iquitos to visit his family and admitted he was having trouble imposing his rule on the tribe. One of Enesquié's older brothers went with him to the Mayurunas to help him out.

The existence of the craft is beyond doubt but what powered them? Who were the members of the secret "Aero Club"?



## Mystery Airships of the 1800's

By Jerome Clark and Loren Coleman

**T**HE AIRSHIP as a practical invention is believed to be so nearly ripe that a story of its appearance in the sky is not necessarily to be received with disrespect," *Harper's Weekly* commented in its April 24, 1897, issue . . . not unless you assumed that thousands of Americans had lost their senses, a disconcerting notion which some scientists, editors and skeptics seemed to embrace. Prof. George Hough, a Northwestern University astronomer, assured everyone that the "airship" was nothing but the star Alpha Orionis as perceived by drunks, fools and hysterics. Most newspapers ridiculed reports of the airship, finally desisting only for fear of offending the growing numbers

of readers who had seen the craft.

California's airship, reported in November 1896, was the first to receive widespread publicity but that same month an unidentified flying object passed through central Nebraska and sightings in the state continued until the following May. Delaware farmers saw airships as early as January 1897.

It took a sighting in Omaha involving hundreds of witnesses to put the airships back in the headlines, however. The low-flying object, a large bright light, "too big for a balloon," appeared on the night of March 29, 1897, and was visible for more than half an hour.

From then on America's skies



# The Call

1075 FRANKLIN ST. TEL. 2-2222. MONDAY, APRIL 11, 1938. 10 CENTS PER COPY. 10 PAGES.

## SAW THE MYSTIC FLYING LIGHT

Oaklanders Who Believe  
an Airship Hovered  
Over Them.

Say That They Saw a Dark  
Body Above the  
Ocean.

It Was Watched for Two Hours  
and Almost Shot to Pieces  
in Dark.

Exclusive Rights for Franchise Taken  
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were filled with airships. The reports came primarily from mid-western states and descriptions of the ships varied — as these random examples show:

Everett, Kans., April 1 (*Kansas City Times*): "The basket or car seemed to be 25 to 30 feet long, shaped like an Indian canoe. Four light wings extended from the car; two wings were triangular. A large dark bulk

was discernible immediately above the car and was generally supposed by the watchers to be an inflated gasbag."

Chicago, April 11 (*Chicago Times-Herald*): "The lower portion of the airship was thin and made of some light white metal like aluminum. The upper portion was dark and long like a big cigar, pointed in front and with some kind of arrangement in the

rear to which cables are attached."

Texas, April 16 (*New York Sun*): "... shaped like a Mexican cigar, large in the middle and small at both ends, with great wings resembling those of an enormous butterfly. It was brilliantly illuminated by the rays of two great searchlights and was sailing in a southeasterly direction with the velocity of wind, presenting a magnificent appearance."

Numerous persons reported seeing normal-looking men and women inside the ships. One of the most interesting "occupant" reports came from M. G. Simon, postmaster at Greenfield, Ill. On the afternoon of April 13, 1897, while walking his dog through the woods he spotted an airship 150 feet above him—a phenomenon he found less unsettling than the sight of a woman standing on a deck on the bow of the craft netting pigeons. When she saw Simon she quickly stepped inside and the craft flew off.

Later that day Thomas Bradburg of Haganan, about nine miles east of Greenfield, found part of a letter supposedly dropped from the airship. On a printed letterhead of "Airship Co., Oakland, Calif.," it read:

"We are having a delightful time and plenty to eat. Mollie's scheme for running down birds

and catching them with a net works excellently; we feast daily upon pigeon pie.

"Since starting out we have greatly increased the velocity of the ship. The following figures will give some idea of the speed which we are now able to make: St. Louis, April 13, 8:30 P.M.; Chicago, same evening, 9:33; Kansas City, one hour and 40 minutes later."

Purportedly many such "messages" were released from airships and no doubt the majority were hoaxes. We mention the letter found by Bradburg because of its possible tie-in with Simon's experience (whether Bradburg had heard Simon's story before he "found" the letter is unanswerable) and because "Oakland, Calif." on the letterhead takes us back to the controversies of November 1896 as to the inventor's place of residence discussed in Part I of this article.

. . .

THE EVENTS of 1896, incredible as they were, are relatively uncomplicated compared to what happened in 1897. California's controversy concerned only one alleged inventor, the mysterious "E. H. Benjamin," but April 1897 produced an onslaught of conflicting claims involving a host of people—stories which made it obvious that some-



Drawings like this one from Escherich's scrapbook reportedly were found also in John G. Prosser's home in Nebraska, earning him title of "airship hunter."

one was lying. Sometimes it was the "witnesses," sometimes the newspapers and sometimes it may have been the airship occupants themselves.

Let us examine several "contact" claims of this period:

Springfield, Ill., April 15: Farnhanda Adolph Winkle and John Hulle allegedly saw an airship land two miles outside the city and talked with its occupants, two men and a woman, who said they would "make a report to the government when Cuba" is declared free."

Harrisburg, Ark., April 21: At 1:00 A.M. a strange noise

awakened a man identified as ex-Senator Harris and through his bedroom window he saw an airship descending to the ground. The occupants, two young men, a woman and an elderly man with a dark waist-length beard, got out and helped themselves to a supply of fresh well water. Overcome by curiosity, Harris went outside and engaged the old man in a long conversation, during which the latter claimed he had inherited the secret of antigravity from his

<sup>1</sup>As we pointed out last month this period (1889-1891) preceded the Spanish-American War with the issue of Cuban independence.

late uncle. "Wright is no object to me," he said. "I suspend all gravity by placing a small wire around an object."

"I was making preparations to go over to Cuba and kill off the Spanish army if hostilities had not ceased," he went on, "but now my plans are changed and I may go to the aid of the Armenians." He would accomplish all this with a gun which would fire, he said "13,000 times per minute."

After offering Harris a ride, which the ex-senator refused, the crew reentered their craft and disappeared into the night.

Stephensville, Tex., late April: Alerted by "prominent farmer" C. L. McIlhenny that an airship had alighted in a field on his farm three miles from town, a large delegation of Stephensville's leading citizens (our source lists all their names) set out to see for themselves. They found a 60-foot cigar-shaped craft and its two occupants, who gave their names as S. E. Tillman and A. E. Dolbear. The pair explained that they were making an experimental trip to test the ship for certain New York financiers. Turning down requests from onlookers who wanted to examine the craft, the aeronauts boarded the machine and sailed off.

Conroe, Tex. April 22-23: Around

midnight four men, one of them hotel proprietor G. L. Witherpoon, were playing dominoes in the hotel restaurant when three strangers entered. They said they had landed their airship not far away and come into town for supper "by way of a change," then went on to report they had flown from San Francisco en route to Cuba. Witherpoon and his friends declined an offer to examine the ship, suspecting they were the victims of a practical joke. But about an hour later, after the visitors had left, a brilliantly lighted airship passed over Conroe.

Chattanooga, Tenn., late April: Several Chattanooga citizens reportedly encountered a landed airship "in the exact shape of a shad, minus head and tail," resting on a mountainside near the city. Its two occupants were at work repairing it. One, who identified himself as Prof. Charles Davidson, said they had left Sacramento a month before and had spent the intervening time touring the country.

Jessy Lind, Ark., May 4: At 7:30 P.M. an airship passed over town. Three men leaped on their bicycles and pursued it until it landed near a spring next to a mountain. Its pilots, who introduced themselves as George Autterlitz and Joseph Kiddleman,

talked with the three for a while, saying they subsisted on birds which they would overtake and capture in flight. Before leaving the aeronauts offered any one of them a free ride and ended up taking James Davis to Huntington, 15 miles away.

This story appeared in the *St. Louis Post-Dispatch* in the form of a letter from two Jenny Lind residents, who urged the paper to contact R. M. McDowell, general manager of the Western Coal and Mining Company in St. Louis. McDowell told the *Post-Dispatch*, "Yes, I know all those persons. I have extensive works at Jenny Lind. I don't understand the letter, though. It is very strange."

Hot Springs, Ark., May 8: John J. Sampter, Jr., and John McLemore, police officers, testified in an affidavit that they had seen a 60-foot airship land that dark, rainy night. There were three occupants, a young man and woman and an older man with a long dark beard. The latter approached the lawmen carrying a lantern while the young man filled a large sack with water and the woman stayed in the shadows, apparently hoping to remain unobserved. The old man said they would stop off at Nashville after traveling the country. The officers turned down an offer for a ride and then left on other

business. When they returned 40 minutes later the ship was gone.

The *Fort Smith Daily News Record* noted that while Sampter and McLemore were subjected to a great deal of ridicule "they, however, most seriously maintain that it is absolutely true, and their earnestness is puzzling many, who, while unable to accept the story as a fact, yet see that the men are not jesting."

Are these stories to be taken seriously? If they are hoaxes, at least they are not so obvious as many of the tales that circulated during the three months of the 1897 airship scare. And the incidents detailed above have a certain consistency. Three of them note the presence of a lone young woman with one or two young men; two of them describe one airship occupant as an elderly man sporting a long dark beard.

In two others the occupants give Sacramento and San Francisco as the points of origin of their flights and another mentions New York. These cities figure prominently in the November-December 1898 controversies as locations either where the craft were seen or where they were constructed. And the business of the birds in the Jenny Lind report is reminiscent of M. G. Simon's Greenfield, Ill., sighting.

Even if every one of the stories

is no more than a figment of some prankster's imagination, the fact remains that for the most part (the lesser part we shall examine shortly) the craft were piloted and probably built by human beings—as opposed to the hairy humanoids and golden-maned Venusians of modern flying saucer folklore. But who were the airship pilots and occupants? And what happened to their marvelous inventions?

. . .

WHILE 1897 newspapers printed reams of speculation about the mysterious inventor's identity, little of the material seems based on anything more substantial than rumor and hearsay. Amid all the nonsense, however, are several bits and pieces which ring true. One of these is a statement by Max L. Hoemar, secretary of the Chicago Aeronautical Association and presumably a reliable man.

Speaking the day after a sighting on April 9, 1897, Hoemar told reporters, "It was an airship. I know one of the three men who are in it. The ship is the customary inflated gas reservoir but the inventors have discovered the secret of practical propulsion. They can steer the vessel in any direction. Word reached me several weeks ago that the craft had started from San Francisco and would stop here for the pur-

pose of registration. The object of all the mystery is to arouse great interest in aerial navigation and demonstrate its practicability. The trip is to end in Washington."

Curiously enough, on the evening of April 15 an airship did appear in Washington, D.C. It reportedly approached the Washington Monument at an altitude of 600 feet, then sailed toward Georgetown and disappeared.

About 11:00 P.M. April 15 near Beaumont, Tex., a farmer and his son came upon an airship in a pasture. They found four men moving around the machine and one of them, who said his name was Wilson, asked for and received a supply of water from the farmer's well.

At Uvalde, Tex., 25 hours later Sheriff H. W. Baylor spoke briefly with the three-man crew of an airship which had alighted outside the town. One of the men gave his name as Wilson and said he was a native of Gothen, N.Y. Then he asked about a Captain Akers, whom he said he had known in Fort Worth in 1877 and understood he now lived in southern Texas. After getting water from Baylor's pump the aeronauts entered their craft and took off.

A newspaper reporter located Captain Akers who said, "I can say that while living in Fort

Worth in '76 and '77 I was well acquainted with a man by the name of Wilson from New York state and was on very friendly terms with him. He was of a mechanical turn of mind and was then working on aerial navigation and something that would astonish the world. He was a finely educated man, then about 24 years of age, and seemed to have money with which to prosecute his investigations, devoting his whole time to them. From conversations we had while in Fort Worth, I think that Mr. Wilson, having succeeded in constructing a practical airship, would probably hunt me up to show me that he was not so wild in his claims as I then supposed.

"I will say further that I have known Sheriff Baylor many years and know that any statement he may make can be relied on as exactly correct."

Another candidate for "airship inventor" is described in the *Omaha Globe-Democrat* for April 10: "The indications are that John O. Preat of this county is the author of the mysterious machine. Preat is a unique character, spending his time at his country residence near Omaha in experimenting with airships, constructing models and studying all the subjects incidental to the theories of applied mechanics along the line of providing a

vessel that will propel itself through the air. He has consumed the past 10 years in this way and the walls of his home are covered with drawings of queer-shaped things, some resembling gigantic birds, while others look like a big cigar, all of which he says represent models of airships. He is a man of superior education. He came to Omaha from Germany 20 years ago and has lived the life of a recluse. Mr. Preat refuses to admit that the ship reported in different sections of the state is his invention but . . . (It is known that) he told several persons that he would surprise the world with a working model in 1907. . . The two times in the past week that the light has been seen in Omaha it disappeared near Preat's home, hovering over the place and then appearing to go out."

The most interesting thing about this Mr. Preat is how much he reminds us of someone else—the mysterious C. A. A. Dellachau. Both men were recluses, German immigrants, compulsive students of aviation who spent untold hours making drawings of odd-looking aircraft.

And who is "Wilson"? Could he be the "Wilson" of "Toch Wilson and Co." to whom Dellachau refers in one of his scrapbooks? A wild guess, perhaps.

Germany is involved in the airship mystery because the objects first manifested there in the 1890's. Unfortunately we do not have access to the German reports — but how odd it is that so many German names crop up in Dellachau's list of men supposedly involved with the "Aero Club" of Simera, Calif., in the 1890's: August Schoetler, Jacob Mischer, Ernest Krause, Julius Koch, A. B. Kahn and many others.

Whatever the truth or untruth of Dellachau's jottings it seems likely that some kind of secret organization of aeromants lived and worked in the United States and possibly Germany as well during the 18th Century. The mysterious "collector of curiosities" who showed up in Gallatin Junction, N. Mex., in 1880 the day after an airship had flown over, and stole away with the evidence it had left behind may have been associated with the organization.

It would have taken several dozen aeromants to pilot the in-

estimable number of airships reported in different parts of the country in the 1896-97 flaps. All of them presumably would have been involved with the society and sworn to secrecy, for no one ever stepped forward to answer the many questions raised by the sudden appearances of these airships. When aeromants did speak up much of what they said was drivel, although there may have been some strains of truth.

Nevertheless, no one got a straight answer from an aeromant about the airship's source of power. The words "gas" and "electricity" dot a number of accounts and once "antigravity" crops up. Most airships carried both large gasbags and powerful searchlights but from eyewitness descriptions the craft seem so unwieldy that one wonders how they flew. Maybe Dellachau's antigravity gas, "NB," is as good an explanation of their propulsion as we're likely to find.

(This is Part II of a three-part series.)



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## HE LEFT HIS CARD

By Mark Weston

ON JUNE 7, 1968, I was to officiate at the funeral of my good friend Reo Leigh. The family and friends had gathered for their last sight of him. When everyone was in another room Reo's son Rick slipped up to the casket and placed a nine of diamonds in Reo's coat pocket. I just happened to enter the casket room in time to see this. When Rick saw me he explained, "The nine of diamonds was his lucky card. He always carried it with him wherever he went." We proceeded with the service and I forgot the incident.

I learned later why that card was Reo's lucky one. He had served four years in Europe during World War II as an army medic. After participating in the Normandy invasion on D-Day he had worked night and day with shells bursting all around him and he had seen his buddies killed and wounded. In February 1945 word came around that one person in his brigade would get to go home. To select the one to go they passed out a deck of cards and then put another deck in a hat and drew the lucky card. It was the nine of diamonds and Reo, the bearer of the lucky card from the death deck, was soon on his way home. After that he always

carried the battered old nine of diamonds in his billfold. Now Reo was "going home" again with the nine of diamonds in his pocket.

Reo and I had shared many coffee breaks and many hearty laughs as well as serious moments during my years as his pastor at First Methodist Church at Ankeny, Iowa. He had been the most active member of the church's building committee and I went to bed that Saturday after the funeral with a feeling of great loss. As I lay in bed I projected my thoughts into the great unknown and said, "Reo, if you can, give us some sign that you are still alive."

Just before the Sunday service the



The Rev. Mark Weston

next morning Rose's brother Richard and his wife stopped in my office. They wanted to go to church but didn't want to face all the well-wishers' expressions of sorrow people would give them. My greeting was, "How about a cup of coffee?"

"Fine," said Richard and he went into the lounge to get three cups. As he returned with the cups he said, "You won't believe what I saw!" The church service was about to begin and he had no time to explain just then.

After church he showed me what had startled him. On a small stand in the lounge were scattered a number of different religious and church magazines, including *Bible Record* magazine from the American Bible Society. Another magazine was placed on top of *Bible Record* so that the first two letters were covered and "RECO" stood out in bold letters.

A few days later on June 25 Rose's friends Wayne and Marie Chown were playing cribbage. Six times that evening the nine of diamonds was turned from the top of the stock at the starter. After the sixth time Wayne asked, "Rose?" The nine of diamonds didn't show up again the rest of the evening.

On September 3, 1961, Rose's 14-year-old niece Ann Legi wanted to play cards and went to the closet to get out the silver box where they were stored. She lifted it off the shelf and carefully placed it on her bed. When she opened the box she found the nine of diamonds standing up at one end of the box and the rest of the deck neatly piled at the other end.

These incidents were reported to me and I wondered whether they could be more than coincidences. On Sunday evening, September 14, I again sent my thoughts into space and asked for another sign, one that would be conclusive. The next morning Wayne Chown arrived to remove

tearing down the old house across from the church. While the new building was being constructed that old house had been used as the church office and Rose Legi had visited me there many times. Now the house was being torn down for a parking lot. As Wayne walked through the ancient doorway to get to work he looked down and there at his feet was a nine of diamonds. When I stopped in to check on things Wayne showed me the card and I asked him to keep his eyes out for any other cards that might turn up in the old house. A search throughout the house did not turn up another playing card. I am convinced that Rose Legi left his "calling card" to prove to me that he was still alive — Anthony, Iowa.

### FRIENDLY ROBIN

By Lila W. Pyles

**M**Y LATE husband Elmo Pyles was a nature lover and spent much time outdoors communing with nature. His hobby was forecasting the weather by observing the behavior of birds, squirrels and other wildlife. I paid little attention to such matters and in fact was even a bit afraid of birds if they got near me.

During my husband's last year he spent much of his time sitting on our front porch watching the birds. Three days after he died on March 11, 1971, a mother robin selected a spot near his vacant porch chair to build her nest. When I went out to pick up my mail or my newspaper, she would come and alight briefly on my shoulder. Before that time I would have been frightened by a bird so near me but now I had the feeling that she was my friend when I needed one. Mother Robin stayed there until her four nestlings hatched and were old enough to try their wings. My postman and many other friends watched this little drama taking place on the porch. Many of them



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remarked how unusual it was for a robin to build a nest so near a place where people walk.

Now that her little ones have grown up and flown away she still



Lida W. Fyles

comes back, flutters around me, spends a moment on my shoulder

and flies away again. I know she will be back. Is this bird one of my husband's friends who misses him too? Or is it possible that Elba has returned in the body of his feathered friend to keep me company? — Carthage, Mo.

### HE KISSED MY HAND

By Patricia Elk

**M**Y HUSBAND Aaron Elk and his parents were Hungarian by birth. Both my in-laws were sentimental and emotional people, especially my father-in-law Aaron Elk, an old world gentleman to whom hand kissing was second nature. After a long illness he died in 1947 and my mother-in-law followed him within three months.

Our son Emory was born late in my in-law's life and was very special to them. Because our home in Bay City, Mich., was so distant from

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a church of their faith Every never was baptized during their lifetimes. But early in 1972 we finally put our minds to it and made the arrangements for his baptism.

On Sunday, February 13, 1972, we drove 300 miles to Cleveland, Ohio, to the Hungarian Reformed Church my husband had attended during his youth. The minister of the church, who considerably bore the same name as my husband, Aaron Clark, was delighted to perform the ceremony for us.

We arrived at the church shortly before the service. My husband was ushered immediately into the parson's office. I followed slightly behind. Several people greeted us cordially as welcome strangers although most of them spoke only Hungarian and I do not know the language. One gentleman in particular came right up to me. He was just under average height and wore the traditional mustache of elderly Hungarian men. He smiled warmly as he reached for my hand. I thought he wanted to shake hands but he lifted my hand and kissed it with some emotion.

Just then my husband called me to the office to complete filling out papers for the baptism. When we finished and left the office I looked for the man who had greeted me so warmly in order to introduce my husband. But the man was nowhere in sight. He might be an usher, I decided. I would look for him during the service.

But as the service progressed I saw no sign of the man. I described him to friends who were members of the church but they could not identify him from my description. After the service, my curiosity aroused, I asked my husband and his friends to help me search for the elusive gentleman — but the elderly Hungarian was nowhere to be found.

When I described the man again my husband observed that my de-

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scripture of only one person: his father. That brought me to a halt, for that was true. I had seen my father-in-law frequently during his long illness but it had been several years since I had seen him up and about. Both the appearance and the mannerisms of the unidentified man exactly matched those of my deceased father-in-law.

I felt that Arm Erik came back to show me that he was pleased we finally had Emory baptized after such a long delay. — Bay City, Mich.

### **CIRCLE OF LIGHT**

By Pearl Benney

**D**URING WORLD War II my husband Clifton Benney felt impelled to join the army and do his part. We had no children so I was left alone in our home in Bradford, Mass. There were moments when the loneliness seemed unbearable.

We owned a little spitz named Gypsy and her loving and lively ways did much to ease my desolation. She accompanied me everywhere and was a true pal. When Gypsy very suddenly and unexpectedly died one afternoon in March 1942 I was heart-broken and depressed.

Just then my sister Beanie Poppen, who lived in nearby Somerville, Mass., invited me to spend the weekends with her as her husband was away on a distant job. I jumped at the opportunity.

One spring night at Beanie's home I tossed a long time trying to go to sleep. The atmosphere seemed uncomfortable, almost eerie. Suddenly a brilliant circle of light appeared in one corner of the room. In the center Gypsy, her coat shining like burnished silver, was upheld by human hands. The vision must have lasted a full minute and when it vanished it took with it my sense of desolation and self-pity. I now know that God preserves the identity of all his creatures. — Yarnall, Ariz.

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## NEWS and REVIEWS



### PSYCHOTRONICS IN PRAGUE

**T**HE FIRST International Congress of Parapsychology and Psychotronics will be held in Prague, Czechoslovakia, June 18 through 22, 1973. "Psychotronics" is a newly coined word referring to the practical application of psychic abilities as in dowsing or aura diagnosis. The organizer of the congress is Dr. Edvard Rejzlek, Czechoslovakia's foremost parapsychologist, who has investigated Kirlian photography extensively. The congress will be in seven sections dealing with such topics as ESP, radiesthesia and dowsing, methodology and interaction between man and other living organisms.

The news release on the congress states, "A large turnout of scientists and researchers from many countries in both hemispheres is expected." Readers desiring more information should write the congress' American chairman: Max Tolt, Suite 2C, 49 Fifth Ave., New York, N. Y. 10001.

### PSYCHIC RESEARCH IN ILLINOIS

**T**HE AMOUNT of interest in the psychic field in the Chicago area continues to amaze me. Just a little over a year ago Paul Severson

of Highland Park, Ill., asked his minister at the North Shore Unitarian Church if he could call a meeting at the church for those interested in ESP. Both Paul and the Rev. Russell Hietzer agreed that Day might reasonably expect four or five persons to attend. Instead 35 to 40 showed up for the first few meetings and perhaps twice that number have attended one or more of the monthly gatherings since. Recently the group announced it would hold a psychic development class if there were enough interest and two classes had to be set up to meet the demand. Names of late comers were placed on a waiting list to ease a third section starts.

News of the interest in psychic matters reached the ears of the managers of Greenfield's Incorporated in suburban Northfield, Ill. That organization has pioneered in presenting classes on psychology, literature and social studies for housewives seeking a change from daytime TV shows. When Nancy Robinson and Katrina Johnson of Greenfield's asked if I would lead off a parapsychology class for them, I helped them round up speakers to fill the other nine Monday morning programs. (The lecturers included

Fate reviewers Paul Dinnill and Donna Cole Schulte.) We then waited to see how many women at \$10 apiece would register for "Exploring the Unexplained." Eventually 45 participants enrolled, straining the available meeting space.

Through the planning for Greenfields I learned about the newly-organized Illinois Center of Parapsychological Research at Northwestern Illinois University. In a little over a year of formal affiliation with the state-financed university the Center has organized a student parapsychology club, offered a course in parapsychology and sponsored research by three students who are working for their doctorates in parapsychology. The Center's director, Chris Velosaris, outlined for me some of their exciting plans for the coming year. The first academic conference sponsored by the Center will be held at Northwestern on May 3 and 4, 1973. It will feature mainly local speakers including Joseph DeLentee and Otis Janson. If this first weekend affair is successful, the proceeds will be used to bring in other nationally-known speakers for another conference next October.

During the summer Northwestern will be offering parapsychology courses at different locations throughout metropolitan Chicago. Arrangements will be made to defer credit for these courses and count them toward a degree in parapsychology once a formal department is created. (The department of parapsychology will be set up when Chris and the two students have earned their Ph.D. degrees in two or three years.) The Center also will inaugurate a monthly newsletter containing book reviews, reports on experiments, news and articles. The annual dues for membership in the Center (\$15.00) will include a subscription to the newsletter. Members also will receive

special admission rates to the courses, conferences and lectures sponsored by the Center and will be invited to participate in the experimental program. Readers interested in the activities of the Illinois Center of Parapsychological Research may write to Chris Velosaris, 1881 Cottonwood Ave., Mt. Prospect, Ill. 60056.

#### GUIDEBOOK FROM NEW YORK

ONE OF the questions I am most frequently asked is what textbook I would recommend for a course in psychic research. I am always at a loss for an answer. The candid truth is that there is no suitable textbook that is (1) broad in scope, (2) accurate and (3) up-to-date. Such volumes as *Parapsychology* by Rhine and Pratt are limited to laboratory quantitative tests. No really good comprehensive coverage of the pre-1930 research exists and no volume I am familiar with adequately covers such topics as the psychic photography of Ted Serios, the dream research done at Maimonides, the reincarnation studies made by Dr. Ian Stevenson, psychic surgery in Brazil and the Philippines other than those which are dogmatically negative or theoretical frameworks to explain psi phenomena.

Until recently there has not been even a decent bibliography or guide to the literature of psychic research for use by an instructor who wished to assign a variety of readings or by the curious investigator wanting to cover the field on his own. I am delighted to say that this latter lack now is filled by an excellent new paperback, Robert Ashby's *The Guide Book for the Study of Psychical Research* (Samuel Weiser, 134 Broadway, New York, N.Y. 10038, 1972, 130 pages, \$2.95). As the title indicates, this is not a textbook. Rather it is a handbook for stu-



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His book is meant to expel the fear of death, as well as to serve as a guide to living now in preparation for the after-life. He wants to make people aware and more attuned to things spiritual so that it will make it easier for them when they advance to the plane of God's Summerland. Illustrated. \$4.00

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denis. Ashby includes a brief chapter on "The Nature of Psychical Research," one on procedures for sitting with a medium (approved by British medium Eus Twigg) and one listing organizations, libraries and publications where further information is available. He closes the volume with a useful glossary and brief biographies of prominent personalities in psychic research. But the heart of the book is the 69 pages devoted to a comprehensive bibliography of books in the psychic field, arranged by subject matter and according to degree of difficulty. Most of the books are annotated with concise remarks by Ashby as to the general thrust of the author and his book's strong points and weaknesses. In the case of those volumes I myself have read I find I am uniformly in agreement with Ashby's evaluations.

I do have two criticisms of the volume, neither of which I can lay at Ashby's door. My first complaint is one of frustration. For example, Ashby ends one annotation with the comment, "Essential reading for the advanced student." The volume so highly recommended is Whately Carington's *Telepathy* but Ashby fails to explain where in heaven or on earth the advanced student can possibly lay his hands on this book. It has been out-of-print for decades. If any reprint house is wondering what volumes in the psychic field are worthy of reprinting, just read Ashby. At least 60 percent of the books Ashby lists are unavailable.

While Ashby's Guide Book is still in print I fear Farm readers will search for many months before they find this excellent volume at their local bookstores — and this is my second complaint. While its publisher, Samuel Weiser, runs what is probably America's largest occult bookstore and also has issued paperback editions of many occult classics

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by Paul Brunton, Alice Bailey and others, basement is so good in Manhattan that Weiser makes little effort to promote their volumes elsewhere in the country. I have stumbled upon a paperback or two in some of the small occult shops in Chicago but never at a major bookstore. Not even Weiser's comprehensive catalogue of occult books distinguishes the volumes under their imprint.

Ashby's book is available from Spiritual Frontiers Fellowship (300 Carter St., Evanston, Ill. 60201) or readers may order it directly from Weiser (adding a handling fee of 30 cents for a single copy, 10 cents for each additional copy and sales tax if you live in New York).

If there is any book I can recommend enthusiastically for the student of psychic research it is Ashby's. I urge everyone to buy a copy of this Guide Book and perhaps we can persuade Ashby to write that textbook next.

## OTHER REVIEWS

THE OCCULT SCIENCES IN THE RENAISSANCE by Wayne Shumaker. University of California Press, Berkeley, Calif., 1971, 284 pages, \$15.00.

Dr. Shumaker divides this scholarly book into five chapters covering astrology, witchcraft, white magic, alchemy and Hermetic Trismegistus.

I am least happy with his chapter on astrology. He attacks astrology on the familiar grounds that precession of the earth's axis has moved the original signs established by the ancients from their positions and consequently the claims of astrology are not valid. Shumaker quotes extensively from Latin texts to show how this position was arrived at by Renaissance thinkers. Since Shumaker admits his own disbelief in astrology I strongly suspect—I cannot do more than suspect since I am not a

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Mr. Sullivan's philosophy can be understood as — what happens when an industrial engineer regards subject matter religious, metaphysical, Spiritual; confronting all that can be sensed, accepting it just as it is — and addressing it in his unfettered, no-compromise engineering manner.

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try and I would have appreciated some background information on them.

The scope of the book goes beyond the title to include poltergeists and visionary experiences. As with most cases which appear outside of the psychic literature the evidential standards are low. Some really presents much corroboration and at MacKenzie notes, some cases seem to be tainted with a little fiction. Some of the writers' dogmatism about the nature of psychic phenomena on the basis of their own experience. For instance, the first chapter is an excerpt—"What I Believe About Ghosts" by the late anthropologist Margaret Murray—and merely demonstrates that Dr. Murray knew very little about ghosts. Mr. MacKenzie takes issue with her views but I wish he had been similarly critical of some of the other writers.

Along with such notable cases as A. R. G. Owen's report on the Saatchi poltergeist and Podmore's account of the Workshop case MacKenzie's handsomely produced book is enriched by an introduction in which Ronald Haywood discusses her experiences with apparitions. These features help make the book more than an anthology of "ghost stories." It becomes a case, critical picture of psychic phenomena—D. Scott Hope.

**ALTERED STATES OF AWARENESS** edited by Timothy J. Taylor, W. H. Freeman and Co., San Francisco, Calif., 1972, 140 pages, \$4.00. (paperback \$2.95).

This relatively short collection of writings reprinted from *Scientific American* contains most of the significant research done on the nature of awareness in the last 20 years. The viewpoint of the book is not metaphysical; it presents a straightforward analysis of our multileveled consciousness and how it functions



during sleeping, dreaming, imagining, meditating and responding to drugs. Except for a handful of volumes by Bucke, King, Masters and Houston, Weil and Tait this potentially important research virtually has been ignored.

This compilation is divided into three sections, each having an introduction by Taylor and four or five articles. (1) Brain and Awareness; (2) Altered States of Awareness: Internal Control; and (3) Altered States of Awareness: External Control. Some articles involve technical knowledge but it is not as involved as to demonstrate an interested reader. The equipment used to monitor complex physiological changes in the brain and body is described simply and thoroughly. The articles make clear that interpretation of data in this field is not cut and dried but often quite sophisticated and complex.

"The Physiology of Meditation," by Wallace and Benson should be recommended reading for anyone involved in mysticism or metaphysics. Advherents of the Maharshi's transcendental meditation will find it especially interesting.

Man's consciousness of his own consciousness is enigmatic. Self-consciousness never has been explained satisfactorily by considering man only a machine. I hope that many more researchers will look at the totality of man with an open mind as they continue exploring this fascinating area. — Paul Savaryn.

**MUMBOES** by Georges Mélièsque, J. S. Lippincott, Philadelphia, Pa. 1971. 160 pages. \$1.95 (paperback).

The large print and general style of Lippincott's "Word and Horrible Library," to which *Mumboes* belongs, tell us this is juvenile literature. Yet the content and rich assortment of illustrations in the books in this series make them worth an adult's



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All in all, this wonderful assortment of interesting facts on mummies can be read with profit by all Fate-lovers. — Loren Coleman.

**THE SEARCH FOR A SOUL** by Jim Stearn, Doubleday and Co., Garden City, N.Y., 1973, 321 pages, \$1.95.

In the opening chapters of this book Jim Stearn argues that the popular novels by Taylor Caldwell show a command of subject matter far beyond her own experience and research. Miss Caldwell acknowledges that on occasion a mysterious kind of inspiration has manifested itself as actual automatic typewriting. Stearn suggested that "Bridget Murphy"-type hypnotic regression might throw light on the sources of her unexplained information. But it was Taylor Caldwell herself who proposed the regression.

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in different countries and historical periods. In our life she allegedly was a poor servant girl to Victorian novelist Mary Ann Evans, alias George Eliot. Another life as a nun and follower of Savonarola involves with a nightmarish recurrent dream that has plagued Miss Caldwell. In the most striking past life she was Helena, an eminent physician, surgeon and medical lecturer in ancient Greece. While regressed to this past life she lectured at length on disease and surgery and much of this material is quoted verbatim in this book. This highly realistic medical discourse correlates strikingly with similar material in *Dear and Glorious Physician*, her biography of the illustrious St. Luke.

Far less plausible to me are her claims under hypnosis to have lived the time between earthly incarnations on a gigantic planet named Melina. Supposedly Lord Darius of Melina initially lured her to that planet during the time of Lemuria. Darius allegedly has become a haunting presence in her present life and her late husband was another reincarnated figure from Melina.

Although Stearns admits being impressed with some of the hypnotic revelations he ultimately declares himself still skeptical of teletransportation and Miss Caldwell likewise expresses continuing doubts. While many readers will agree with such skepticism, I found the book interesting throughout — Harold DeVore.

## THE MAGICIANS OF THE GOLDEN

DAWN by E. H. Howe, Knudsen & Kegan Paul, London, England, 1972, 304 pages.

This book purports to be a documentary history of the Hermetic Order of the Golden Dawn by an historian of underground movements. While admittedly the book reproduces some important letters and other fascinating documents relating to the early days of the Order — along with





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# Report FROM THE Readers

## J. B. SHINE REPLIES . . .

I wish to express my appreciation for Certe Fuller's generous attention to me and my work in "I See By the Papers" (January 1973 *Fate*). And I also want to comment on a few of the questions raised.

I think it is a help to parapsychology to have the reminder you give of the terms and the boundaries of the field. Even while we want everyone to have a right to investigate and accept what he chooses, it is a good plan to distinguish what is being done by reliable methods and what is not. This is a way of broadening the use of reliable methods.

You raise questions which I wish all researchers in parapsychology would help us answer. I like your questions about Certe Backster's work on plants. You ask why I do not "conduct an investigation of Backster's claims." I think it is to Mr. Backster's credit that he came to consult with our staff almost at the start of his plant tests. Here at the Foundation for Research on the Nature of Man and later in New York we tried to help him test his claim under reliable control conditions. During this period of joint effort nothing happened to support his belief that the plants were responding to spoken or unspoken

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thoughts. Later, as he reports, he did obtain some corroboratory evidence.

I do not know enough about this to want to draw a conclusion. I know two investigators with scientific training who repeated his experiment without obtaining confirmation and I have heard of others. I do not go further into the matter because there is not as yet enough to justify a claim that is so far out of our own accustomed field.

As to your question: "What is doing research on causes and mechanisms?" I would answer promptly that we think we are led by a method that requires that we first do all the descriptive studies that you credit us with having been doing. By watching how these psychic abilities were distributed as we kept up our testing, we came eventually to the idea that they were not so limited as their distribution as had appeared. We now think everyone probably has such ability although it is generally difficult to get it into expression.

After studying the age range and other distribution and jumping from human to animal subjects we begin to get some biological insights or general ideas. Psychic ability is necessarily hereditary and it does require some causality that physics cannot explain. It is unconscious too, even though voluntary control as spontaneous processes can be. All of these are extremely helpful generalizations, parts of what will someday be a general explanatory theory. We must remember that we are far from anything like that yet.

I enjoyed reading about your argument with David Tschter and I wish to thank him for properly classifying pre cognition. It does belong in the territory of parapsychology; it is in fact a priceless gem in our collection. Probably Dave would join me in regarding astrology as outside our territory. We are dealing

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have done, to clear away some of the misunderstanding. — J. B. Kline, *Foundation for Research on the Nature of Man*, Durham, N. C.

### A SERIOUS SLIP

Whoever edited my article on the Delphi case ("Kansas UFO Leaves Hard Evidence," April 1973 *Fate*) took it upon himself to alter—in every case—Mr. Friedman to Dr. Friedman. He and I are both at a loss to understand your assumption. You published some information about Mr. Friedman on page 77 of your January issue, clearly stating he has a master's degree.

Not only does your error make me look guilty of false reporting but it puts Mr. Friedman in a bad light with his scientific peers. — B. Ann Stone, Burbank, Calif.

We can only apologize — The Editors.

### THE PROBLEM WITH WORDS

In the article on Petra by Arnold L. Kent (March 1973 *Fate*) I can only assume you have made the same typographical error twice, for on the map on page 44 and in the text on page 52, you have designated the Treasury as that of "Pharoah." Actually the word is "Pharonic"—Wumphrey Cate, Los Angeles, Calif.

### THE AUTHOR REPLIES

Indeed there is a typographical error on page 52—in the incorrect spelling of Pharoah. However, to my knowledge there is no such word as Pharonic. Perhaps Mr. Cate's information comes from a work that uses the adjective form of "Pharoah" and calls the monument "the Pharoenic Treasury." But I never have seen this form used as the monument's name.

Anyone interested in pursuing this subject might look into the *New Schaff-Herzog Encyclopedia of Re-*

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Ignite Knowledge (1977) and the ar-  
ticle about Petra in the December  
1955 issue of National Geographic  
Magazine — Arnold L. Kest, Ash-  
land, Ore.

### A PROBLEM WITH NUMBERS

Please! Woodrow Wilson was not  
president in 1920—he died in 1919  
—and could not possibly have re-  
ceived the Fort Br's map from  
Kamal Ataturk in that year ("The  
Fort Br's Map, Facts and Fictions")  
by Ivan T. Sanderson, April 1973  
Petra. How about some proofread-  
ing? — Floyd Garley, Sellsman, Ohio

### UFO SYMPOSIUM

The Fourth Annual Midwest UFO  
Symposium will be held Saturday,  
June 16, 1973, at the Howard Johnson  
Motel, Interstate Highway 26 at 87th  
Street, Kansas City, Mo.

The featured speaker will be Dr. J.  
Allen Hynek, former consultant to  
the United States Air Force Project  
Bluebook and author of *The UFO  
Experience*. Other speakers will in-  
clude nuclear physicist Stanton T.  
Frankman, Ted Phillips, John Schum-  
ler and Walt Andrus.

Additional information may be ob-  
tained by writing Walter Andrus, 46  
Christopher Ct., Quincy, Ill. 62451 —  
Lucia Farish, Placerville, Ariz.

### HAIR TURNS WHITE OVERNIGHT!

About two years ago a friend of  
mine was struck by a car while  
crossing the street and her almost  
black hair turned white—even  
though she was killed instantly. Her  
sister accused the undertaker of hav-  
ing the wrong body in the funeral  
parlor. — Marjorie K. Holman, New  
York, N.Y.

• • •

When I was a hairdresser in 1942  
one of my customers was an En-  
glishwoman whose hair was perfect-  
ly white. One day I commented on  
this and she told me it had turned



white overnight. She and her sister were skating on this ice and her sister fell through. She attempted to save her, nearly drowning herself, and the morning after the loss of her sister her hair had turned white. — *Jane E. Lankers, Greendale, Mass.*

It is common knowledge in our family that one of my aunts had hair turn white overnight. She was Lily, my father's stepmother, married and living in the city of Galveston, Tex., at the time of the flood in 1900. She and her family were returning from a grocery store when the tornado and resulting flood suddenly came upon them. The streets quickly became impassable.

Galveston is on an island and it was common then for people to own boats. Somehow they procured a boat and made their way to a convent, one of the few buildings above the water level. Many people were crowded into the upper portion of the building and the only food they had was the bag of groceries my aunt had purchased just before the flood came. After a few beer-soaked days the waters finally receded. When my aunt sought refuge in the convent she had black hair and when she came home after the flood it was white.

I saw Aunt Lily only once. In three days of slow and difficult travel she came to visit us in California. Although I was only a child I remember vividly that her hair was really snowy white—unlike the mixed gray of other older members of the family. — *Virginia Keller, Yosemite National Park, Calif.*

I was making a landing approach at Barker Airport in 1934 while piloting an old Aeromax C3-Senac when suddenly the fabric covering a tip of the propeller broke loose. The aircraft shook violently and instantly I closed the throttle.

A later examination of the engine

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mounted by our aircraft engineer revealed that if I hadn't shut off the engine when I did it probably would have fallen out of its mount while the craft was airborne.

The following morning at breakfast my grandmother leaned over the kitchen table and remarked, "Ken, your hair is turning grey."

"Where?" I asked.

"On the top of your head. You have a circular patch the size of a silver dollar. What do you suppose caused it?"

Only then did I tell her about the landing incident of the day before.

Through the years I have sought a reasonable explanation. I believe it may be due to some primitive instinct. After all, consider that the hair of primitive man was a protection from the elements, like fur on animals. Animal fur in some breeds changes color with the seasons as camouflage against predators. I think it quite possible that primitive man's hair may have changed color for the same reason. A vestige of this phenomenon may be dormant in modern man until awakened by extreme danger as in my case. — Ken MacIver, Orillia, Ont., Canada.

## MIXED-UP PALETTE

Regarding Hank Secord's attempt to contact a friend telepathically ("Report from the Readers," March 1973 Fate) I must say he strains too hard. He claims he saw her wearing a yellow negligee while in fact she was wearing blue and the sister sleeping with her was wearing green. He says, "Anyone knows that if you mix the colors green and blue you get yellow." No way, man! There is no way — whether in oil paint, water color, tempers, acrylics or any other medium, even psychic — that blue and green will make yellow. Yellow is a primary color and therefore you can't make it by combining colors. — Claire Haring, Potomac, Md.

## FOOD FOR THE MILLIONS

Curtis Fuller's comments on food in "I See by the Papers" (April 1973 Fats) are especially interesting to me, for I have advocated doing something about the world food situation for the last 30 years.

The Santa Barbara News Press published a report that the Russians have developed a technique to mass-produce an artificial cortex. Maybe they are a few steps ahead of us in this respect.

Of course, if we succeed in further decreasing the birth rate and if we quit contaminating the oceans and if we succeed in the battle with the bugs, maybe we won't need synthetic food. But with all these "ifs" it seems reasonable that such a vital thing as food should not be left to chance, as it has been since man descended from the trees. What food is consumed by human beings has been left for a million years to chance discovery and appetite. It's time we used science to determine what we really need. —Irving F. Loucks, Santa Barbara, Calif.

## THE ASTRAL DOUBLE

I would like to venture an opinion regarding "The Man I Met in the Sky" (March 1973 Fats).

The man Princeton Calver met in the plane was the astral double of the man on earth. The two men knew each other's business because they were one and the same person. —Mary C. Hanson, San Francisco, Calif.

## WHO DIED IN 1887?

In "Report from the Readers" (March 1973 Fats) Glenn Clairmonte writes that Jesse W. James was killed in 1882. Well, she and the author are miles off. Carl Breihan, are mistaken. The outlaw Jesse Woodson James died in 1881 and he was going by the name of Jesse Frank Dalton.

My grandfather Sam Hatfield knew

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Jesse and Frank James during the Civil War and thereafter. He also knew Charles Bigelow, the man who was killed in 1882. Bigelow had only three or four bullet scars on his body, but my grandfather had helped to care for Jesse when he was seriously wounded about 1887 or 1888 and knew Jesse had 22 scars on his body. He also had been shot in the face with a shotgun and the scars of powder burns were still there when Grandpa saw him in 1893 and later in the 1890's.

I was born in 1905 and knew about the James boys through Grandpa and his brothers and sisters. Every one of them and many other persons had seen Jesse several times since 1882. There's no mistake that the man killed was not Jesse Woodson James, the outlaw. Mr. Brethun didn't get all the facts.—Charles E. Sullivan, Crestwood, Ky.

The Jesse James piece by W. D. Cheney in the September 1972 Fate brings up the old legend again; did Jesse die at the hand of Bob Ford or didn't he?

I would like to inform Mr. Cheney and Fate readers that indeed he was killed at that time for it was my father's first cousin who killed him!

My father and mother were born and reared near Lawton, Mo., a few miles from the James home. My Grandfather Ford (also a Bob Ford) always blamed Governor Crittenden for encouraging the killing.

Incidentally, the James farm is nearer Keosauqua than Excelsior Springs, although Excelsior long has claimed in on it as a tourist attraction.—Iola R. (Ford) Parker, Pittsburg, Pa.

### The Archer Replies:

Mrs. Parker offers one man's word as proof I offered the testimony of Jesse James' brother Frank whom I

(Continued on page 129)

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## REPORT FROM THE READERS

(Continued from page 140)

I know well in Escalante Springs when I was a pharmacist at Ford's Pharmacy.

My first wife's father who had treated Jesse James for "nerves" saw the corpse in the sack and swore it was not Jesse James.

Not meaning to disrespect Mrs. Ficker I just wonder if she knows the eventual history of the two Ford murderers after they landed in Colorado? —W. D. Cherry, Jansville, W.Va.

## THE EYE OF THE BEHOLDER

In "The Wicked City of Babylon" (September 1972 FATE) somewhere do I find details to justify the word "wicked" and any description of its "godless."

No one doubts the beauty of the city at that time but are we still judging a people by their possessions rather than their characters? How many victims of sacrifice—men, women and children—walked through the latter Gate, down the Processional Way to their deaths in the fires burning before the idols Marduk and Shamash?

Author L. Sprague deCamp tells us nothing of the oppression of the

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people, the lionheartedness and greed that dominated the wealthy, out of the wild celebrations to the glory of their gods ending in vile sexual orgies.

Many beautiful cities were destroyed because of the nature of the people who built and resided in them. Take the story of Lot, or of Sodom and Gomorrah. They too had magnificent temples and other edifices—but what of the people? Men disordered at Lot's door for the male managers as they could have sexual relations with them. Human sacrifice, cohabitation with animals, rape and murder were condoned. Does building beautiful structures make a moral city?

To the Jew of that day, as to the man of morals today, the city of Babylon was evil because of its practices, not its architecture. —Cecile Debe, East Islip, N. Y.

**VON DANKEN INDICATED**

In the June 1972 *Fate* "Report from the Readers" Mr. Pierre Tisot states he will be "the first to springload" if the intriguing slab which Erik von Dancken illustrates in his book *Charisma of the Gods* can be produced.

The film "Charisma of the Gods" based on von Dancken's book has just been shown for the second time in many of the centers of South Australia and for the first time on South Australia television and it has stirred up quite a controversy. The film crew was able to film the original of this slab which allegedly depicts an "astronaut" in a "space capsule," in the pyramid at Palenque, Mexico.

Moreover, a replica is in the Maya gallery of the Mexico City National Museum of Anthropology. A good colored photograph of it appears on page 177 of the *Time-Life* volume, *Ancient America*, one of their Great Ages of Man series. The slab, whatever the carvings may represent, apparently was the top of a stel-



replacers of a high priest whose remains, complete with jade death mask, were found in 1902. The caption with the picture refers to the slab as "one of the most important relics of Maya culture."

While I do not support von Däniken's theory 100 percent, perhaps Mr. Tinsot might have been a little more cautious in his criticism, since it is so easily disputed. — John Bernard, Blair Athol, South Australia.

#### TWINS BY INHERITANCE

An interesting coincidence in my family concerns my cousin Ray and me who always have been called the "twin cousins" because we were born on the same day—November 18, 1942. The amazing fact is, however, that my mother and my cousin's father actually are fraternal twins. — Nina Brett, Mass Point, Miss.

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